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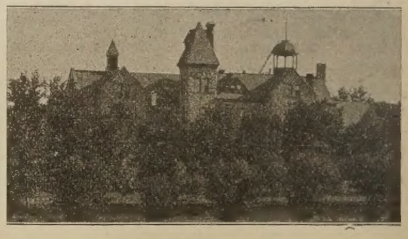

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IT IS MY custom every night to run over all the words and actions of the past day; for why should I fear the sight of my errors when I can admonish and forgive myself? I was a little too hot in such a dispute, my opinion might have been as well spared, for it gave offence, and did no good at all. The thing was true; but all truths are not to be spoken at all times.—*Seneca.*

THE ORIGIN AND GROWTH OF RELIGION IN THE SOUL.

THE Gospel for the Seventh Sunday after Trinity (St. Mark 8:1ff) portrays our Lord as bringing to bear on the nourishment of the physical life a divine power and beneficence which, in the Epistle (Rom. 6:19ff) rises to the spiritual plane; and the collect is the prayer that such blessing may become for us, as it had become for the writer of the Epistle and all the post-Pentecostal disciples, a matter of personal experience.

Our Lord Jesus Christ was not only a teacher but a doer of mighty works (*Cf.* Acts 1:1).

He brought into the world not only ideas, but power; not only truth, but grace.

And such is the unity of His life and the fulfilment of His mission that even His acts are symbolic. His miracles are also parables—sensuous representations of spiritual truth and applying to the physical life a power of healing and of nourishing which has its highest reach and its ultimate outcome in the life which is spiritual and eternal.

This it is that distinguishes the miracles of Jesus Christ from magic; and faith in them from superstition. They not only strike the beholder as out of the ordinary, but are indices of a higher kingdom bending down to the lower to help it and lift it up to itself.

This is particularly true of the miracle of feeding the four thousand. He whose power was equal to His mercy "had compassion on the multitude." Now this miracle was anything but an impulsive response to the people's need, a setting up of the principle that hungry multitudes are to be fed through sheer compassion, and dispensing with the ancient law that man must earn his bread in the sweat of his brow. It was taking advantage of a situation in order not only to be compassionate as regards material needs, but to exhibit certain principles which are necessary for the understanding of all life, physical and spiritual; and particularly to lead up to the higher from the lower.

It is God who gives us each day our daily physical bread, even when it is earned through our labors. He is the "Lord of all power and might, and the author and giver of *all* good things." The author of our daily bread is also its giver; and the author and giver of all material good is likewise the author and giver of all spiritual good.

By the miracle itself, Jesus furnished a support to faith in Himself as the Mediator of the higher life; and by the manner of the doing He revealed certain principles of that higher life.

Spiritual life, or life eternal, is a gift from above; yet is it closely related with what we already have. It was by the multiplication of the bread and fishes they already had, that Jesus fed the multitude. All that we have in us of power and goodness must be thankfully recognized as God's original gift and must then be used in God's name for the service of man.

To refuse to acknowledge that we are by nature God's, and to refuse still further to put ourselves in the position of recipients of the grace of God that is in our Lord Jesus Christ, is to shut ourselves up to His power, divorced from His love, as manifested in a process whose inevitable end and wages is—death. On the other hand, to come into fellowship with God in the furtherance of His kingdom among men, is to have life, spiritual and eternal, God's free gift to us, according to our developed capacity to receive.

"What fruit had ye then," the apostle asks, "in those things whereof ye are now ashamed?" The misery which is the fruit of sin is the harbinger of eternal death; and the moments of peace, and the satisfaction of an approving conscience, and the sense of higher relationships that are the reward of God's freemen, foretell the life eternal. W. B. C.

DON'T ROCK THE BOAT!

THIS is a familiar August theme. Many of us are resting near lakes and rivers. We are fond of boating. Our children are learning to use the oars. Our young people are taking delicious enjoyment in the sport. It is cooling and refreshing after the heat of the day. Best of all, with reasonable care on the part of every one, it is perfectly safe. But one admonition must apply to all: *Don't rock the boat!*

Everybody knows the boat rocker; and he is so thoroughly despised that it is difficult to be just to him. Yet he has some good qualities. No misanthrope, no pessimist, no gloomy prophet of evil ever rocked a boat.

The boat rocker is an optimist. Life is, to him, one long, sweet dream. The chronic smile upon his countenance, of the quality that does not come off, is comparable only with that of the chessie cat in *Alice in Wonderland*. His one desire is to add to the gaity of nations. And so one can actually hear his exuberant ha! ha! as he writhes from side to side and causes the boat to imitate his uneasy gyrations.

If the poor fellow killed only himself one would not feel the loss to the world to be beyond recovery; but alas! the sublimest idiot never rocks a boat in which he is paddling alone, and the loss of his fellow-passengers, who are rocked into the dark depths that respect neither the grin of the rocker nor the prayer of his victim, is sometimes a sad one to the community.

We have excellent authority for representing the Church in the symbolism of a boat; and even a row boat may not be an unworthy symbol.

Boat rocking is always perilous; but when the water is calm the boat can withstand much more of it than when the waves are high. Just now the waters over which the Church-craft is rowed are a little turbulent. It is a good time to avoid rocking the boat.

Here one well meaning passenger undertakes to unload several rival boatloads of excellent people into this seaworthy Church-boat, desiring to transfer them in a rather hazardous fashion where the waves are rolling pretty high. He is rocking the boat pretty severely. He might better wait until both crafts can be pulled to a well constructed pier, where the passengers can easily land and then re-embark. They cannot safely carry one leg in each boat, and the boat will rock very heavily if the transfer is unwisely made in the midst of the stream, with no sufficient preparation for it.

And another leans over the side of the boat and seeks to detach an oar-lock and cast it away, lest, perchance, the oar-locks should not be pleasing to those expected passengers who are now in the other boat. Yes, the boat rocks quite considerably as the passenger tilts it in his well-intended effort to divest it of what he hastily concludes is an impediment. Of course he will fail, for the oarsman will knock him overboard rather than let him loose an oar-lock; but in the meantime the boat rocks.

And another begins to tell under precisely what circumstances he would leave the boat in which he is sailing, and embark in another. This would be a harmless pastime, being only talk, if it were not for the evil effects of suggestion on the human brain. "If the oars are thrown overboard, I shall leave this boat and swim over to that green one yonder," may, if repeated often enough, create in some weak mind an hallucination that the oars are already gone, or give to some disordered brain the impulse to throw them over. If it be not too serious a mixture of metaphors, we should advise that such a bridge be not crossed until it be reached; or, more plainly, that passengers will cease telling what they will do in case some specific catastrophe should occur to the boat. Better unite to keep the catastrophe from occurring. In the meantime the confusion caused by the repeated prognostication is pretty sure to rock the boat rather considerably. Men do not remain motionless while engaged in serious arguments.

All these are parables, whose meaning is, perhaps, not altogether beyond discovery. When recurrent crises occur in the Church, the immediate need is for Churchmen to preserve their equilibrium. It is saddening to feel that some who have been deemed competent oarsmen have proved their inability to control their heads and their oars when waves rose a little higher than usual. For them, we are sorry. For us, we shall do the best we can without them, and if they seek to encompass our boat in perils, we shall simply refer the matter to our Steersman, in whom we trust.

Seeking to do our own duty, and to take our turn at the oars a little oftener than we should have needed to do if a few oarsmen had not swam overboard, rocking the boat as greatly as they could when they left, we shall not seek to usurp the place of the Steersman. So long as He directs the course of the boat we are safe; and we need not even discuss what we should do if He also deserted.

In the meantime—Don't rock the boat!

DEAN HODGES ON "RESTATEMENT OF THEOLOGY."

IN a striking paper by Dean Hodges in the *Atlantic* for July on "The Restatement of Theology," he laments that "almost all the new books are written by the advocates of change."

"The conservatives, indeed," he admits, "are busy with their pens, but they are writing denominational tracts, or letters to ecclesiastical newspapers, or little books issued by publishing houses which have a rather limited constituency. . . .

"Unhappily, while the progressive brethren are thus enlarging upon the doctrine of immanence and the method of pragmatism, and are gaining the acceptance of the reflective, the brethren of the conservative side are teaching the great body of the people that these doctrines are not only untrue but pernicious; while they are apparently making no serious attempt to commend their position, on either its positive or its negative side, to persons of learning and cultivation. That is, the progressives, being writers of books, are saying one thing to the reflective classes; the conservatives, being writers of tracts, are saying another thing to the unreflective classes. The two voices are bad enough, but the separation between the classes is not only increased but embittered by an endeavor on the part of the conservatives to silence the progressives. They are trying to bring about a uniformity of teaching, not by a better understanding, not by conciliation, nor by arbitration, but by the process of ecclesiastical lock-out."

We question the accuracy of both these charges against "conservatives," and protest also against a designation of "conservatives" as the "unreflective classes." Dr. Hodges seems to have no other view of those he terms conservatives than that they are self-satisfied men intellectually, who can neither read intelligently, nor advance in thought by reason of what they read, nor are willing that others should advance. On the whole we do not find conservative Churchmen, at least, to be thus characterized, and we do not think it savors of intellectual breadth thus to belittle men of another school. We find conservative Churchmen entirely willing to learn from such a work as Professor James' *Pragmatism* (one of those books which the Dean has been considering) and the like, but unwilling to accept them as new gospels. We find them entirely willing to learn, and constantly learning from the best thought of the day. But it must be remembered that the original book-writer is, normally, a man who has something new to say, and his original thought is normally reviewed, not immediately by other book-writers, but by the reviewers for the serious press. Few write books merely for the purpose of overthrowing a new view advanced by some one else. The "conservative" position in theology is so embedded in our literature that men do not exploit it in books as they exploit the "new theology." But there is no lack of new literature on the "conservative" side, as our own literary reviews repeatedly show. Not only does Dr. Orr's volume on *The Virgin Birth* not stand alone on that subject, as Dr. Hodges seems to intimate, but the outflow of conservative theological literature is very considerable. If we view as the "conservative" side in theology that which maintains the historic faith as against the "new theology," we need only cite among the literature of the past twelve months the elaborate volumes of Professor Hall's *Dogmatic Theology;* Dr. B. W. Randolph's *Christ in the Old Testament;* Professor Warfield's *The Lord of Glory;* Canon Weston's *The One Christ;* Mr. Pullan's *New Testament Criticism During the Past Century;* Bishop Gore's *The New Theology and the Old Religion;* Professor Grimme's *The Law of Hammurabi and Moses;* the constantly increasing volumes of the *Oxford Library of Practical Theology;* and Professor Toffteen's works. Truly these are rather important omissions to a review of the theological literature of the past twelve months, and their very existence totally refutes Dr. Hodges' strange charge. None of these works are "denominational tracts," nor do we recall any considerable number of such productions on "conservative" lines; none of them are "letters to ecclesiastical newspapers"; none of them are "little books issued by publishing houses which have a rather limited constituency." All of them are dignified productions, quite the equal in point of scholarship to those reviewed by the Dean.

Yet we venture to criticise still more severely Dean

Hodges' remarkable charge that "conservatives" "are trying to bring about a uniformity of teaching, not by a better understanding, not by conciliation, not even by arbitration, but by a process of ecclesiastical lock-out." Where does the Dean find evidence of such a policy? If we understand the "conservative" position it is this: The Church maintains as fixed doctrine certain propositions that she believes to rest upon divine warrant. These she does not force upon men, but she does limit her teaching ministry to men who accept that doctrine, and after these have sworn to maintain and teach it, she holds them to their oath. But she endeavors to spread that doctrine by intellectual means alone. She compels her clergy to prepare themselves for the ministry by an intellectual training and is particular to assure herself of their free intellectual acceptance of the doctrine they undertake to teach. She pledges them to a life of study. She provides for the teaching of her doctrine in the church by means of sermons. The literature of the Church, whereby her teachings are set forth and defended for the intellectual few, is a mine of learning, and to this literature she refers enquirers as to the grounds of her belief. And she has always been active intellectually in applying her learning in new directions.

Why, then, does Dr. Hodges charge "conservatives" with seeking to maintain their position "by a process of ecclesiastical lock-out"? We can think of no reasonable justification for the charge, and, on behalf of conservative Churchmen, we repudiate it. Such Churchmen continually defend their faith by intellectual arguments and they have no thought of spreading it otherwise.

Dean Hodges' frequent reviews of theological literature in the *Atlantic* are always interesting; but in this article he has written thoughtlessly, and could not possibly prove his charges against a class of Churchmen who are ready to learn from new studies in theology and in philosophy, and who ask no odds at the bar of reason for the faith which they are able to defend intellectually. The occasional necessity, rarely executed, for silencing an official teacher who has sworn to maintain the Church's doctrine and breaks his oath has no bearing upon this statement. Such discipline does not purport to come within the area of apologetics. We can hardly think that such a crude misconception of the purpose of ecclesiastical discipline can underlie Dr. Hodges' statement; yet we can think of nothing else in recent history that can possibly be cited, even erroneously, to support his view.

At least it can be said for "conservative" Churchmen that they do not, as a rule, write thus contemptuously of their opponents; and that, in itself, shows that they have some claim to be considered intellectually "broad." But Dr. Hodges also is a man of true breadth, not accustomed to write thus carelessly and inaccurately. We can therefore express only surprise at his recent article.

IN the *Congregationalist* for July 18th we find an editorial leader on the subject, "The Question of a Priesthood," in which the editor carefully reviews our own recent editorial on the overtures of Dr. Newman Smyth. We pointed out, it may be remembered, that the real issue between the Church and Protestant bodies—or, if the phrase would be more welcome to our friends in the latter, between Episcopalians and Congregationalists or other Protestant Christians—is not over the Episcopate but over the Priesthood. To this the *Congregationalist* accedes, reprinting a section of our editorial and observing:

"Precisely so! With some allowance for the private and therefore sectarian vocabulary of THE LIVING CHURCH, from its own point of view we can see the reason for and indorse in general the cogency of its argument. The fundamental question is whether Congregationalists (not merely Congregational ministers) want priests. The real division in the Catholic Church is between Sacramentarians and non-Sacramentarians. THE LIVING CHURCH belongs to the Sacramentarian party, a large element in which believes that the life of the Church and the progress of the individual Christian depends on the recurring sacrifice of the Second Person of the Trinity to the First Person of the Trinity in the consecration and offering of the bread and wine. To make bread a part of deity demands a priest. The logical train is complete. The Church is fed from above by the hands of the priest, and the priest receives authority to consecrate the food and administer it from the hands of the Bishop. In accepting Episcopal ordination the candidate would, in the intention of the officiating Bishop, if he were a Sacramentarian of this type, as several of the Bishops of the Episcopal Church are, receive this priestly power and be responsible for its use. He would cease to be a representative of Christ's people and become a member of a special class to which Christ (by the theory) has committed the power of sacramental grace. The two positions are absolutely inconsistent and mutually destructive. Congregationalists neither believe in nor desire such a priesthood. They would cease to be Congregationalists if they did."

Making the same "allowance for the private and therefore sectarian vocabulary" of our contemporary, the issue is well stated in the foregoing paragraph. But it is not a "Sacramentarian party" which holds the view of THE LIVING CHURCH but the Church itself—the "Episcopal Church," if our friends prefer—and that view is so inextricably woven into the Ordinal as to be the unquestionable view of this Church. English history, which, in a few lines, we recapitulated in our recent editorial, sufficiently accounts for the rise of a party in the English Church that holds otherwise, but the doctrine of the Church is plainly stated. It involves priests and an Eucharistic Sacrifice. The Ordinal is worse than meaningless otherwise.

It is, however, a mark of progress for us to agree upon the ultimate issue. Churchmen are themselves responsible for having misstated it, though they did so with mere inadvertency, intending to be frank, and supposing that the "Historic Episcopate" was the ultimate stumbling block. This only proves how little the two parties understood each other's position. Gradually we have seen our mistake; and now, if we must discard a false issue and begin anew on the true dividing point between Churchmanship and Protestantism, we shall be hopeful that ultimately, though hardly in our generation, we shall be able to come to an agreement.

In the meantime we think the *Congregationalist* and THE LIVING CHURCH are thus far agreed: Let no sort of form be proposed which will mean the creation of priests for Congregationalists until Congregationalists desire to receive priests; and let nothing whatever be done on the pretense that it is an "empty form." We can at least respect and be honest with each other, if we cannot yet come into entire agreement.

A CONSPICUOUS figure is removed from the Church in the death of Bishop Potter, and the last of a family group who have won important places of renown in the ministry. He has presided over our metropolitan diocese at a time when great wisdom has been required and when great issues came before him for determination. That he always determined these wisely, few will maintain. His place in history will be secured rather by his large visions than by specific administrative acts. The Cathedral is the outward and visible sign of those visions, and will be his enduring monument. And the efforts he made to secure greater municipal efficiency and purity in his own city, and to bring about a clearer understanding between hostile classes in the nation were the working out of those visions in the day of his prime. He believed that the Church both ought to, and could, solve some of the social problems of the day, and he was ready to make somewhat hazardous experiments in working them out. In more directly ecclesiastical matters one remembers with especial gratitude his services in connection with the renowned Pastoral of the House of Bishops on the Incarnation—a production which antedated the papal bull on Modernism by more than a decade and covered the ground more adequately; and also his defence of the Crapsey judgment when some were denouncing it. Perhaps he was less wise in details than in fundamental postulates, both in the social order and in issues more wholly ecclesiastical; but in his writings there is evinced an abundance of serious thought, such as may be more productive of results in the next generation. Indeed it must, doubtless, remain to the younger generation to work out those details in the application of the Church's energy to the social order, of which Bishop Potter seems at times to have had a prophetic vision.

God grant rest to his soul!

ANSWERS TO CORRESPONDENTS.

P. B.—(1) The Cowley Fathers are an English order—the Society of St. John the Evangelist—some of whose priests are at work in this country.—(2) A list of American Church sisterhoods with information as to their work will be found in the *Living Church Annual* (35 cts.)—(3) "O. S. B." denotes Order of St. Benedict.

F. E. B.—Certainly it is proper for a priest to bless a newly born child that will, in due course, be baptized, and to offer prayers in the sick room for the recovery of the mother.

IT IS JUST as easy to form a good habit as it is to form a bad one. And it is just as hard to break a good habit as a bad one. So get the good ones and keep them.—*McKinley.*

THE ABBE GUSTAVE MOREL*

Sketch of the Life of the Founder of "Revue Catholique des Eglises"

[FROM OUR EUROPEAN CORRESPONDENT.

IT was not among the least of the benefits which I received during my recent visit to the Riviera that a friend there called my attention to the *Life of Gustave Morel.* The delight with which I read it has been confirmed by a second perusal, and it has been enhanced by some talks on the subject which I have had in Rome with a learned religious who was one of Morel's intimate friends and whom I am proud to reckon among my own. I believe I shall serve my American readers if I offer them a share in what I have so much enjoyed. I hear no rumor of a translation into English, and should indeed fear that the graceful *intimitè* of Morel's letters might lose their delicacy in our more restrained tongue.

Gustave Morel was born in the Vosges in the year 1872: his father a grave and devout peasant-proprietor, his mother a lover of the traditions of her country, who had been formed under the influence of a holy priest, whose teaching she handed on to her son, so that it might almost be said that the Abbè L'Hommèe was a member of the Morel household. Several of the family were priests of great piety if of ordinary intelligence. A better environment could hardly be conceived for a lad of singular gifts, whose mental energy was trained in the devout conservatism of family religion. And the boy grew with a firm and expanding faith in God, and devotion to Him, which saved him from the danger of intellectual self-sufficiency. It is touching to see how he continued to consult his uncle even after he had been forced to recognize the scanty mental ability of that excellent person. In the school of the Brethren of Mary, Gustave developed a great faculty for mathematics; which however he laid aside with docility when it became evident that God was calling him to Holy Orders. Already the purpose of his life was disclosed to him—not only to become a good priest, but to help in the formation of the clergy; and a visit to Lourdes confirmed him in the decision to sacrifice to this aim his prospects of scientific distinction. Numerous letters give evidence of the tender and delicate care which his teachers took of him, and of the pure and Christian friendships which he formed with his school fellows. To an English reader, indeed (and, I suppose, to an American) there is something of the hot-house in the constant supervision of the boys and in Gustave's correspondence with his friends; and I do not forget the surprised admiration of the Abbè Klein for the liberty granted to American seminarists, "because we trust them." But it is right to remember that what suits one nation may not suit another, and that the freedom of a public school has dangers which the French seminary may prevent. With lads of ordinary character we may believe that the French system turns out narrow or hypocritical priests; but Morel had it not in him to become narrow or conventional; and he was shielded from the youthful faults which ruin so many lives. No faults are indeed indicated save a touch of priggishness, which was wisely corrected by his father.

Up to the age of 22, when he was ordained deacon, his theology was simply that of tradition and scholasticism; though it is rather remarkable that the study of the schoolmen appealed less to his mathematical love of precision than to a poetical sense of the vastness and glory of God. It was so with Dante, and St. Thomas himself was a poet. Morel was as yet hardly unified in himself, but he sought the true way of unification in constant meditation on God; and thus his rapid development brought no disaster. At the Institute Catholique of Paris he came under the influence of Mgr. d'Hulst, then recently dead; he came to see that if the clergy are to serve modern minds they must be familiar with modern thought. He studied English books, he learned German, he began to read recent philosophy. For his *thesis* for the doctorate he selected as his subject "Evolution in Physics and in Dogma"; and although his essay encountered some suspicion of modernism, so rapid was his own development that a year later he could hardly recognize a line of his essay as still representing his convictions. It cannot be denied that there was danger in so rapid a development. At one time Morel was in close sympathy with the thought of Loisy, but later he came to look at that learned writer as too much of a "theologian" and as having demolished one scholasticism to construct another. For himself, he grew less and less of a mere "intellectual," less confident in the infallibility of the syllogism. His study was not only in books but in the world of living, questioning, honest men; and with his growth in sympathy grew also his devout eagerness to know the mind of God. Thus his advance, though rapid, was steady, because it was nourished by the love of God and man.

In 1898 he paid a visit to England, but, as is too frequently the case, he spent his time among Roman Catholics and learned nothing of the English Church, which he regarded as no more than one out of the multitude of Protestant sects. The following year, however, he revisited our shores in a somewhat changed attitude, for he had made the acquaintance of an Anglican priest and a lady through whom he "discovered with surprise a religious England of which he had no suspicion." It is not strange that at first he took a superficial view of his discovery, thinking that he had to deal with a group of men emerging from national Protestantism, whose conversion to Rome was to be eagerly prayed for and speedily expected. Meanwhile his appointment to a post in the seminary of St. Vincent de Paul had brought him into close intercourse with the Abbè Portal, whose efforts for union in combination with Lord Halifax, though they had met with disappointment, will hardly be fruitless; and armed with introductions from this friend, he visited England a third time in 1902. He attended Anglican services, especially one in Ely Cathedral on the anniversary of the Theological College, which deeply impressed him; he conversed with leading theologians; and he began to realize that while individual conversions embitter strife, and a diplomatic reunion, if it were desirable, would be inconceivable, hope lies in the candid removal of misunderstandings. There was "an entire Church which he was called to know and love. He felt himself attracted and won; the theological questions propounded in France by the curiosity of exegetes and philosophers sank into the background. There was the Church; there were the Churches; and there was the possible action of one Church towards another with a view to unity." In order to serve this work of charity he founded the *Revue Catholique des Eglises,* which still continues its useful life, and to which I have often referred.

When a man has discovered much it is vain to be surprised that he has not discovered more. Morel had found in the English Church much which had won his respect and affection; but there was much that required time for its apprehension. Perhaps he had not shaken off the common delusion that such terms as "High Church" and "Low Church" and "Broad Church" correspond to real divisions. How often has a sympathetic Italian asked me if I belonged to the High Church; and how difficult it has been to explain that I belong to no Church but the Catholic, and that I study to be loyal to the English Bishops under whom God has placed me! Morel had perhaps not grasped the truth that God has caused by our special circumstances a peculiar development among us which is to be our contribution to the future perfection, and that we would not grasp at reunion with Rome at the cost of separation from our Anglican brethren. These God has given us: that He will give in His own good time. Morel has still the illusion that, in case of disestablishment, the English Church would break up into sections of which the most fruitful would fall on the side of Rome. If his travels had led him to America he would have seen how little the accident of establishment has to do with union. Nor did he realize how profoundly the spirit of Simeon and Maurice is interfused with the spirit of Pusey—to use the names only of teachers who are departed. The conception is hard even for us to grasp, and we cannot be surprised if it eluded the eye of a sympathetic and intelligent Frenchman who had for his study only a few crowded years. His noble ambition was to train other priests, and who will doubt that God will raise up to him successors in his labor of love?

As a professor his days were over-full of work, and his holidays were spent as a preacher of the Gospel of peace. By an Anglican friend his eyes were turned to Russia. Many pages of his life are occupied with a statement of the doctrine of Khomiakov, into which space does not allow me to enter. It was in Russia that he met his death, August 11, 1905, at the early but surely significant age of 33. He was swimming in the lake of a friend bearing the same honored name of Khomiakov; some peasants saw him sink and ran to the rescue, but too late. There were signs that death was due not primarily to asphyxia but to paralysis. *Requiem aeternam dona ei, Domine, te lux perpetua luceat ei.* "Blessed are the peacemakers; for they shall be called the children of God."

Fiesole, July 8, 1908. HERBERT H. JEAFFRESON.

* *L'Abbé Gustave Morel.* Par J. Calvert (Paris: Libraire des Saints-Pères, 1807. Price, 3fr. .50).

THE PRESIDING BISHOP'S TRIBUTE TO LONDON HOSPITALITY

His Thanks Publicly Expressed in the Name of the American Pan-Anglican Delegates

REV. G. A. COOKE GIVEN ORIEL PROFESSORSHIP

Welcome of the English Church Union to Vice-Presidents Attending the Lambeth Conference

OTHER INTERESTING ENGLISH NEWS

The Living Church News Bureau
London, July 14, 1908

THE Bishop of Missouri and Presiding Bishop of the Church in the United States writes from Lambeth Palace to the *Guardian* as follows:

"We of the United States who have been here in attendance as delegates to the Pan-Anglican Congress have been welcomed as in a home, and by those who have seemed to strive in every way to make us know that we are their own kith and kin. Our hearts are warmly and lovingly thankful. May I be permitted, through your kindness, to say this to all who have been so good to us?

"London's welcome, London's hospitality, London's kindly goodwill shall long dwell in our grateful hearts and memories. And if we are adopted as indeed kith and kin, we cannot but add the expression of the pride which fills our hearts over the triumph won by those adopting us by the wise, helpful, punctual, reverent, and in every way admirable manner in which they conducted the wonderful Pan-Anglican Congress.

"The Church from over the sea, in filial gratefulness and with sisterly affection, brings to the Mother Church thanks and praise."

The Right Rev. Prelate has also written in partly similar terms to the *Times* newspaper.

BRUTON, SOMERSET, AND BRUTON, VA.

The memory of the historic connection between Bruton, Somerset, and Bruton, Va., has recently been revived at the former place. On the Second Sunday after Trinity (June 28th) the rector of the famous Virginia parish, the Rev. W. A. R. Goodwin, one of the Pan-Anglican Congress delegates, visited the mother parish in Somerset. He was accompanied by a small party of Virginians, amongst whom was the president of William and Mary College (Dr. Tyler). The sermon in the morning was preached by the Rev. W. A. R. Goodwin, who took for his text Joshua 22:10. At the close of the sermon the Rev. Mr. Goodwin presented to the people of Bruton, through their vicar, a book containing the history of the church and parish of Bruton in Virginia. In the afternoon the vicar (the Rev. D. L. Hayward) gave a lecture upon the parish church, the history of which dates from the time of St. Aldhelm, the celebrated West of England monk and Bishop in the eighth century. A reception was held afterwards in the Abbey field, when many of the Bruton Church people availed themselves of the opportunity of becoming acquainted with their Virginia visitors.

EXCELLENT NOMINATION TO ORIEL PROFESSORSHIP.

The electors to the Oriel Professorship of the Interpretation of Holy Scripture in Oxford University, vacant by the resignation of Dr. Cheyne, have appointed the Rev. George Albert Cooke. This election also involves the appointment to a canonry in Rochester Cathedral. Rev. Mr. Cooke, who was born in 1865, is an Oxford M.A. (Wadham College), and was admitted to Holy Orders in 1889. Subsequently he became Hebrew lecturer at St. John's College and both chaplain and Fellow of Magdalen, and assistant curate at the University Church of St. Mary the Virgin during the vicariate of the present Bishop of Stepney. Since 1899 he has been rector of Beaconsfield, chaplain to the Duke of Buccleuch, and a canon of Edinburgh Cathedral, and became the author of a standard work on Semitic inscriptions. The new Oxford Oriel Professor and Canon of Rochester is very well spoken of indeed, not only as a Hebrew scholar and a preacher of considerable ability, but also one who will be a real gain to the religious side of university life.

GOVERNMENT CHANGES TRAINING COLLEGE REGULATIONS.

The Government has finally climbed down a good bit in its attitude toward the Church Training Colleges. Mr. Runciman, the new Minister of Education, has consented to a revision of the regulations put forth by his predecessor, Mr. McKenna, in regard to the colleges. The present settlement is to the effect that in these colleges one-half, instead of the whole, of the vacant places are to be thrown open for students under a conscience clause, and it lies within the power of the college authorities to preserve the Church character and atmosphere of the colleges in respect of domestic discipline, so long as they provide suitable accommodation for non-English Catholic students in undenominational hostels. Perhaps it is the wisest part of the compromise that the *modus vivendi* is for one year only, and without prejudice to the existence of a different situation a year hence.

ENGLISH CHURCH UNION GREETS ITS VICE-PRESIDENTS.

As arranged by the President and Council, an E. C. U. *conversazione* was held at the Church House, Westminster, on Wednesday, July 8th, at 8 P. M., for the purpose of extending a hearty welcome in the name of the whole Union to the episcopal vice-presidents of the society who had come to England to attend the Lambeth Conference. The admission of members and associates was by ticket, price one shilling. It was suggested that evening dress should be worn, but this was left optional. Among the prelates and other ecclesiastics and clergy who had signified their intention of attending were Bishop Blyth (resident in Jerusalem), the Bishops of Bloemfontein, Corea, Fredericton, Harrisburg, Indianapolis, Lebombo, Madagascar, Michigan City, Milwaukee, Moray, Nassau, New Westminster, Nova Scotia, Oregon, Ottawa, Pittsburgh, Quebec, St. Helena, St. John's-Kaffraria, Springfield, and Zululand; Archdeacon Ker (Montreal), Canon Groser (Perth), Canon Adkin (St. John's, Kaffraria); the Rev. the Hon. A. Hanbury-Tracy, the Rev. Arthur Tooth, the Rev. Father Waggett, S.S.J.E., and the Rev. Percy Dearmer. Among distinguished representatives of the laity were Lord and Lady Halifax, the Duke of Newcastle, Lord and Lady Edward Spencer Churchill, Mr. Justice Phillimore, the Rt. Hon. J. G. Talbot, M.P., Mr. W. J. Birkbeck, Mrs. Romanes, and others. The proceedings opened with a brief address by the president, the Rt. Hon. Viscount Halifax, in which his Lordship, on behalf of himself and Council, expressed the pleasure it gave them to see so many Bishops from beyond seas signifying by their presence their sympathy and support in the cause and work of the Union. Later on in the evening there was an excellent musical entertainment in the large hall, under the direction of Mr. Francis Burgess, F.S.A., Scot., and in the Hoare Memorial Hall a short but very interesting discourse by Mr. Burgess on the ancient ritual music of the Church, illustrated by three boy choristers from the superior Plainsong choir at St. Cyprian's, Dorset Square. There was also held in the latter hall an exhibition of ecclesiastical art.

The English Church Union authorities, it is understood, have taken a lease of No. 31 Russell Square, London, W. C., for thirty-one years from Lady Day, 1908, and the present offices of the Union in Wellington Street, Strand, will be removed to those more eligible premises some time about Michaelmas.

DISPOSAL OF THE PAN-ANGLICAN THANKOFFERING.

At the request of the Pan-Anglican Congress committee, and in accordance with the notice given from the first to the Anglican Communion, the Lambeth Conference has appointed a committee to deal with the unappropriated portion of the Pan-Anglican Congress Thankoffering. The committee consists of thirty-two members, of whom a third are Bishops resident in England—and it will be remembered that the large proportion of the offering comes from English dioceses, and none is to be spent upon English dioceses; one-third consists of Bishops outside England, and representatives of various provinces and districts of the Anglican Communion; and one-third of clergy or laymen, the prolocutors of the Lower Houses of the two English Convocations, the chairmen of the two English Houses of Laymen, the first three appointed trustees of the Fund, and two representatives of the women who have done so much to promote the success of the Congress, being included. It appears that a very large portion of the Thankoffering was earmarked by the donors for the S. P. G. and kindred societies. The Thankoffering has been considerably augmented since the service of presentation in St. Paul's on St. John Baptist's Day, and the Fund is still open to any one desirous of contributing, and will remain open at least until the close of the Lambeth Conference.

THE PARENTS' LEAGUE AND THE EDUCATION QUESTION.

A central meeting of the Parents' League was held last night at the Queen's Hall "for the purpose of declaring the attitude of the League toward the Education question." Lord Salisbury, the president, occupied the chair, and was supported

on the platform by Mr. Balfour (ex-Prime Minister), Miss Balfour, the Dean of Canterbury, Lord and Lady Balfour of Burley, Sir Theodore Hope, Lord Edmund Talbot (Romanist M.P.), Lord Halifax, Lord Robert Cecil, M.P., Mr. J. G. Talbot, M.P., Admiral Sir W. Acland, Sir William Herschel, Mr. Athelstan Riley, and others. There was a large audience. The chief speaker was Mr. Balfour, who enunciated the lines on which they ought to proceed in dealing with the Education question. In the first place, he said, it was really impossible to treat the efforts which the Church had made for generations and was still making in the cause of elementary education as if they had never been made at all. His second principle was that no remedy for the present anomalies was possible in the direction of contracting out of the ordinary system, as proposed by the Government. The third point was that no solution would ever be accepted by the people of this country which gave preferential treatment to Romanist Dissenters. If they were to alter the system of 1902, the only alternative practically was to move in the direction of parents' rights. It was accordingly quite manifest that they would have altogether to break down "that most anomalous and indefensible arrangement, the Cowper-Temple clause," in the provided schools. Referring to the hollow shibboleth, "No tests for teachers," Mr. Balfour said that the teachers who were to teach religion in accordance with the wishes of the parents should be properly qualified to do so, and there should be some kind of veto by the parents upon the selection of the teachers. The Dean of Canterbury moved a resolution affirming the rights of parents to determine the character of the religious teaching of their children in the schools of the country, and to have such teaching given in school hours by the teachers who were qualified and believed in what they taught. The resolution was carried with acclamation.

PERSONAL AND GENERAL NOTES.

The Bishop of Pittsburgh attended, on July 1st, the anniversary festival of the Orphanage of Mercy, Kilburn, the home of the Community of the Sisters of the Church. The festival began with Evensong in the adjoining Church of St. Augustine, when the Bishop of Pittsburgh delivered a short address. The Bishop, vested in cope and mitre, gave the blessing.

The House of Mercy, Horbury, which is doing a great penitentiary work in the north of England, kept its jubilee on the patronal festival, St. Peter's Day. A sermon was preached at the *Te Deum* in the afternoon by the Bishop of Springfield.

The *Times* states that the Bishop of Birmingham, who has made steady recovery after the operation which he underwent for an attack of appendicitis, received permission from his medical advisers to leave Birmingham on Saturday last. He hopes to take part in the conclusion of the Lambeth Conference, after which he will take three weeks' holiday.

The *Guardian* prints in full the Bishop of Vermont's explanation on Canon 19 contained in his Lordship's diocesan convention address.

J. G. HALL.

THE LAMBETH CONFERENCE

The Subjects Considered—Committees Have Large American and Canadian Membership

The Living Church News Bureau
London, July 14, 1908

AN official communication concerning the Lambeth Conference, under date of July 11th, is published in the *Times*. It states that the Lambeth Conference was in full session every day last week in the library of Lambeth Palace. The attendance throughout was very large. Each of the subjects on the programme was very fully considered and debated, and committees were appointed for their further consideration in detail. These committees will sit during the next fortnight and, at the second session of the Conference, which begins on Monday, July 27th, the reports will be fully considered. The subjects for consideration and the American and Canadian membership are as follows:

Committee No. I.—Appointed to consider and report upon "The Christian Faith in Relation to Modern Thought, Scientific and Philosophical." The Bishops of Michigan, Montreal, Niagara, Southern Virginia, Southern Ohio, and Tennessee.

Committee No. II.—Appointed to consider and report upon "Reunion and Intercommunion." (*a*) Episcopal Churches; (*b*) Non-Episcopal Churches; (*c*) Report of committee appointed to consider the question of the *Unitas Fratrum*. The Bishops of Albany, Central Pennsylvania, Chicago, Colorado, Fredericton, Huron, Indianapolis, Los Angeles, Marquette, Montreal, Coadjutor of New York, Coadjutor of New Hampshire, Bishops of Pittsburgh, Southern Florida, Tennessee, Vermont.

Committee No. III.—Appointed to consider and report upon "Organization Within the Anglican Communion." (*a*) A Central Consultative Body; (*b*) A Tribunal of Reference; (*c*) The Relations of Primates and Metropolitans in the Colonies and elsewhere to the See of Canterbury; (*d*) The Limitations of the Authority of a Diocesan Bishop. The Bishops of Albany, Montreal, Oregon, Ottawa, Qu'Appelle, Texas.

Committee No. IV.—Appointed to consider and report upon (*a*) "Supply and Training of Clergy." (*b*) "Interchange of Service at Home and Abroad," *e.g.*, Temporary Foreign Service; Cautionary Regulations; Colonial Clergy Act. Bishop Jaggar, the Bishops of Fredericton, Massachusetts, Milwaukee, Coadjutor of New Hampshire, Bishops of Nova Scotia, Ohio, Archbishop of Rupertsland, the Bishop of Saskatchewan, the Assistant Bishop of South Dakota, the Bishop Coadjutor of Southern Virginia, the Bishops of Tennessee and Virginia.

Committee No. V.—Appointed to consider and report upon "The Moral Witness of the Church" in relation to (*a*) The Democratic Ideal; (*b*) Social and Economic Questions. The Bishops of Chicago, Connecticut, Michigan, Michigan City, Newark, North Dakota, and Utah.

Committee No. VI.—Appointed to consider and report upon "Religious Education in Schools." The Bishops of North Carolina, Cuba, Kearney, Keewatin, Lexington, Western Michigan, Nova Scotia, Ontario, Central Pennsylvania, Saskatchewan.

Committee No. VII.—Appointed to consider and report upon "Foreign Missions." (*a*) The Growth of the Church on Racial and National Lines, (1) in Asia, (2) in Africa, (3) in America; (*b*) Correlation and Coöperation of Missionary Agencies. The Bishops of Alaska, Algoma, Hankow, Indianapolis, Minnesota, Moosonee, North Carolina, Rhode Island, Salina, Shanghai, Southern Brazil, Tokyo, Coadjutor of Southern Virginia, the Bishops of Western New York and Yukon.

Committee No. VIII.—Appointed to consider and report upon "Prayer Book Adaptation and Enrichment." (*a*) Rubrics, Text, Lectionary; (*b*) *Quicunque Vult*. The Bishops of Kansas, Lexington, Mexico, Ottawa, Pittsburgh, Southern Brazil, Springfield, and Vermont.

Committee No. IX.—Appointed to consider and report upon "Marriage Problems." (*a*) Divorce; (*b*) Prohibited Degrees; (*c*) Artificial Restriction on Population. The Bishops of Albany, Harrisburg, Huron, Coadjutor of New York, the Bishop of Olympia, Coadjutor of Pennsylvania, the Bishops of Rhode Island, Spokane, Utah, and Western New York.

Committee No. X.—Appointed to consider and report upon "Ministries of Healing." (*a*) The Unction of the Sick; (*b*) Faith-healing and "Christian Science." The Bishops of Chicago, Los Angeles, Massachusetts, Ohio, Southern Florida, Springfield, and the Bishop Coadjutor of West Virginia.

Committee No. XI.—Appointed to consider and report upon "The Conditions Requisite to the Due Administration of the Holy Communion." The Bishops of Duluth, Kansas, Marquette, Pittsburgh, Sacramento, and Tokyo.

In accordance with former precedents, no proposal will be made for the adoption of the reports by the Conference, but resolutions based on the several reports will be proposed for adoption. The Conference will close on Wednesday, August 5th, and the concluding service of Thanksgiving will be held in St. Paul's at 10 A. M. on the following day, the Feast of the Transfiguration, when the preacher will be the Bishop of Missouri, Presiding Prelate of the Church in the United States.

THAT EDUCATION is sometimes a varnish and that varnish is liable to crack is proved by the slang that our Church members allow themselves. A sweet-faced, sweet-voiced woman calls you up on the telephone to talk about baptism. You express an opinion which meets her approval, and the dulcet voice sends back a "You bet." A number of Sunday school teachers confer after service, and it is an even chance that they refer to their pupils as "the whole bunch." And so it goes. The slang of the slum is brought into the vicinity of the altar. Sacred things are discussed in terms culled from the sporting page. And the beautiful English language, which is so rich in noble words for noble thoughts, is dragged into the mire. In searching for an explanation and a remedy, we must remind the younger clergy that they gain nothing for the cause of religion by carrying over, into pastoral work, the slang that marred their college course. The second sober thought of the people will approve pure speech, and pure speech is not of necessity stilted or hard to understand. The clergy should stand as a unit for English undefiled. And we appeal to Church members generally to dignify their religion and glorify the house of God's glory by eschewing vulgar speech and cultivating a choice diction for sacred themes and sacred places. Keep an open ear for such objectionable language for a few weeks, and you will approve the timeliness of this note.—*The Lutheran.*

DEATH OF BISHOP POTTER.

ON Wednesday morning of last week, July 22nd, the thousands of toilers and workers who daily pass along the Cathedral Heights observed the flag at half-mast over St. Luke's Hospital adjoining the material monument, the Cathedral of St. John the Divine, which Bishop Potter had so successfully planned and carried forward, and they knew at once that the sixth and distinguished Bishop of New York had passed to his rest during the night.

Up to Monday morning he had gradually improved. A severe relapse set in, as reported in THE LIVING CHURCH of last week, and all hope of recovery had to be abandoned.

Messages of condolence were received in this city from his Grace the Archbishop of Canterbury, from American Bishops at home and abroad, from Roman Catholic clergy, Christian ministers, and Jewish rabbis. The large daily papers gave elaborate accounts of the notable career of the distinguished preacher, publicist, and executive head of this diocese. Carefully prepared editorials have appeared in almost every daily paper, as in a number of periodicals. On all hands there is much stress laid on the Bishop's attitude in civic affairs, and by common consent it is felt that in his lamented death the first citizen of the city of New York departed this life, at his summer home in Cooperstown, N. Y., on Tuesday evening, July 21st, in the 73rd year of his age.

A simple funeral service was held in Christ Church, Cooperstown, on Friday morning, at which the Bishop of Central New York, Archdeacon Nelson of New York City, the Rev. Percy S. Grant, rector of the Church of the Ascension, the Rev. Ralph Birdsall, rector of Cooperstown, and Canon Douglas of the Cathedral of St. John the Divine, officiated.

The Bishop's body was escorted by the brethren of Otsego Lodge, F. and A. M., from the church to the special train, by which it was carried to the 125th Street station of the New York Central Railroad, and thence conveyed to Trinity cemetery, Broadway and West 155th Street. Brief services were held at the receiving vault by the Rev. Dr. Douglas.

During the day, the business places in Cooperstown were generally closed, and bells were tolled. Simultaneously in New York City the bells of our churches were tolled out of respect for the dead prelate; where church doors were not locked, people went into the church and prayed for the departed.

At the suggestion of the Standing Committee of the diocese, a public funeral for the Bishop will be held later, when Bishop Greer and other senior clergy are in town. It is proposed that Bishop Potter's body be entombed in the Cathedral crypt. This plan only needs the formal consent of the Cathedral chapter, as the propriety of this being his resting place is recognized everywhere.

Archdeacon Nelson cabled the Bishop Coadjutor in London on Wednesday morning, announcing the death of the Bishop of New York. In reply Bishop Greer expressed his sympathy with the afflicted family and expressed the great loss the diocese of New York and the Church in general has sustained in the demise of a great Bishop.

Further advices state that the now Bishop of New York has determined to leave England as soon as his duties in connection with the Lambeth Conference will permit, and take up active work in the diocese immediately on his return.

SKETCH OF HIS LIFE.

Henry Codman Potter, sixth Bishop of New York, was born in Schenectady, N. Y., May 25, 1824, the son of the Right Rev. Alonzo Potter, D.D., LL.D., third Bishop of Pennsylvania, and nephew of the Right Rev. Horatio Potter, D.D., LL.D., D.C.L., who immediately preceded the late Bishop in the episcopate of New York, and for whom Dr. Henry C. Potter was consecrated as Coadjutor. The late Bishop was educated at the Episcopal Academy in Philadelphia and the Virginia Theological Seminary, graduating at the latter in 1857. His academic degrees include those of A.M., D.D., and LL.D. from Union College; D.D. also from Trinity, Harvard, and Oxford; LL.D. from Cambridge (England), University of Pennsylvania, Yale, and St. Andrew's University of Scotland; and D.C.L. from Bishop's College, Canada.

Bishop Potter was ordained deacon in 1857 by his father, and was advanced to the priesthood in the following year by Bishop Bowman, after spending his diaconate at Christ Church, Greensburg, Pa. After being priested he was successively rector of St. John's Church, Troy, N. Y., assistant at Trinity Church, Boston, and rector of Grace Church, New York, occupying the latter post until his elevation to the episcopate. He declined an election as president of Kenyon College in 1863 and an election as Bishop of Iowa in 1875. He was secretary of the House of Bishops from 1863 until 1883, when he was made Bishop. Elected Bishop Coadjutor of New York in 1883 during the episcopate of his uncle, Bishop Horatio Potter, Dr. Henry C. Potter was consecrated in Grace Church in the presence of 43 Bishops and nearly 300 of the clergy, General Convention having just closed its session, on October 30, 1883, his consecrators being Bishops Smith, Williams (of Connecticut), Clark, Whipple, Stevens, Littlejohn, Doane, and Huntington. On the death of the venerable Bishop, January 2, 1887, he became Bishop of New York.

The metropolitan position of the Bishop in the foremost see (numerically) in the American Church, as well as his own natural gifts, made him of necessity a leader in whatever he attempted, particularly in the earlier years of his episcopate. He became perhaps the foremost citizen of New York and obtained an influential position in the House of Bishops. He was also the author of a number of volumes, including several volumes of sermons: *Sisterhoods and Deaconesses at Home and Abroad; The Gates of the East; The Citizen in Religion and the Industrial Situation,* being the Dodge Lectures before the Yale Law School, 1902; *The Industrial Situation; Law and Loyalty,* etc. Bishop Potter will, however, be known to posterity chiefly as the originator of the Cathedral of New York, now in course of erection on a magnificent scale, and which has been very largely due to the impetus given to it by the Bishop. The Cathedral, in the crypt of which his body will lie, will be the Bishop's perpetual memorial. Of his plans for the Cathedral he said fourteen years ago:

"I am confirmed in my opinion that our plans regarding the Cathedral which our Church is building in this city are wise. I refer to the endowment feature. I attended service in St. Paul's Cathedral in London only a few Sundays ago and witnessed a most impressive spectacle. Eight thousand people gathered under the great dome to worship. There was the 'cabby' in his fustian jacket, the porter and the railroad man, rubbing elbows with the aristocracy of Great Britain. That is essentially the Cathedral idea. That is why we have decided to set aside as an endowment fund one-half of all the money we receive for the building of the Cathedral in this city.

"The endowment fund and the Cathedral will rise side by side, and when the structure is completed the funds to run it will be ready.

"It can be thrown open to the rich and poor alike. In a parish church it is necessary to rent pews and to keep passing the plate in order to keep things running. The Cathedral idea is to have the finances in such a condition that there will never be any such thing as pew renting."

Bishop Potter was an original member of the conciliation committee of the National Civic Federation, and as such took an active part in the attempt to make peace at the time of the great coal strike, when his sympathy was with the miners rather than with the operators. He commended John Mitchell for his attitude, condemned that of the operators, and then addressed some forceful words to the labor unions in which he pointed out their own mistakes. In civic work it was Bishop Potter's attitude in standing by a clergyman who had been insulted by a police official for efforts to protect women from vice that started the great reform movement in New York and gave Mr. Jerome the district attorneyship.

He is succeeded as Bishop of New York by the Right Rev. David H. Greer, D.D., LL.D., Bishop Coadjutor, who is now in England in attendance upon the Lambeth Conference.

The *Tribune* said editorially of the late Bishop:

"In a community which is the seat of an exceptional number of institutions of higher learning it was appropriate that he should be a man of fine scholarship and cultivated tastes. Among literally 'all sorts and conditions of men,' it was desirable that he should be capable of flexible adaptation to the almost infinitely varied needs of his multitudinous parishioners. In a time and place in which active and sympathetic coöperation was essential between a free Church and a free State, it was well that he should be in touch with the social order and with disinterested public movements for the amelioration of social conditions and relations. All these things he was, and all the functions therein entailed he faithfully discharged with devotion, tact, and an exceptional degree of success, and he leaves a grateful and distinguished memory in both the Church and the world."

The *Evening Post* said:

"In general, Bishop Potter represented a most useful form of religion—that which does not hold itself aloof from the world, in cell or oratory, but goes to mart and university and forum, to meet and study human nature in the concrete, to take as well as to give, and learn while teaching. In the large division of labor of the Church—what the Apostle recognized as 'diversity of gifts'—there is room for

many types of service. Some are called to the brooding life apart, their looks commercing with the skies. Others do their best work in touch with their fellows, letting all the streams of tendency play full upon them, and endeavoring to influence life at many points. The late Bishop of New York will be most missed because his death marks the disappearance of what was long a great civic figure."

The *Globe* said:

"Urbane and somewhat formal in his demeanor, Bishop Potter never tired in search of opportunity to promote the physical well-being and raise the moral tone of the people. Himself valuing things temporal, and jealous of authority, he never selfishly held himself aloof, but sought instead to encourage in others a useful spirit of emulation, taking account for them as well as himself of definite achievement rather than purposeless aspiration. Thus he presided over the diocese, careful and correct in every detail, as in his utterance, yet mindful of the vital force beneath. His annual charges rarely lacked in force and inspiration. But they may be forgotten when the dignity and decorum of his episcopal administration are remembered by a church to which the beauty and sonority of the litany are profoundly significant."

BISHOP POTTER, AN APPRECIATION.

By the Rev. T. M. Riley, D.D.,
Rector of Christ Church, Hudson, N. Y.

WITH the decease of Bishop Henry C. Potter there has passed away a very notable figure in ecclesiastical, civil, and social life.

His presence, to begin with, was a very remarkable one. Gifted with great personal beauty, as have been many members of the Potter family, he had with it a majesty of presence and bearing which made him notable in every assembly. His father, the former Bishop of Pennsylvania, had great nobility of presence, and his uncle, the late Bishop Horatio Potter, was even more stately. Bishop Henry Potter had with this quality of his father and uncle a courtly and cosmopolitan finish which the older Bishops of his family did not in so large a degree illustrate.

The "Potter look" was a constitutional one. It did not mean anything incompatible with a true Apostolic simplicity, nor did the late Bishop's note of urbane social habit fail to cover a real appreciation of and respect for all the humble graces of plain and humble souls.

Passing from the Bishop's presence to his mind, one would say that it was not primarily a spiritual one, though it was decidedly ecclesiastical. No one could value more the great religious solemnities of the universal Church than did the late Bishop. He was far from occupying himself with questions of ceremony and function, but he could value liturgical rites in their own nature and on their own merits. He was, like all statesmen, ecclesiastical and civil, somewhat an opportunist. The words "proportion," "balance," "wisdom," were often on his lips. He valued things largely for their larger and edifying power. But all other things being equal, he voluntarily gravitated towards sober splendor and hierarchical dignity. Bishop Potter's mind was that of a statesman. He would have made an ideal Prince-Bishop of the olden days. Indeed it has been said of him that he would in many ways have found his *metier* in the entourage of Warham or of Cardinal Wolsey. The humanist sympathies of the former and the political labors of the latter would have found in him full response and sympathy. This civic complexion of Bishop Potter's mind led him, as many thought, far past the path of usual episcopal interests, and he interested himself rather in advancing interests which were humanitarian and sociological than ecclesiastical. He doubtless, in his own mind, related them to his ecclesiastical vocation, regarding all forms of good as part of the highest good.

And yet his "man of the world" view of things, as it may in the right sense be called, led him at times to favor measures of relative good, to the great detriment of the accepted higher aspects of things which the episcopal order is expected first to devote itself to.

To this "man of the world" side of the Bishop belonged his social gifts of wit and of post-prandial oratory, of courtly compliment and of polite usage generally. His mind was patrician, artistic, imbued with admiration of what is beautiful, fitting, noble, and interesting. But still, like St. Thomas à Becket, the princely and courtly and the social and mundane did not represent all that was in the man. Those who have known the Bishop as a conductor of Retreats could always recognize in his words and counsels the pronouncement of one who had experienced his heavenly visions, and who had not been "disobedient" to them.

"Finis coronat opus" is a true saying as a general rule. His last days were marked by serene courage, sweet cheerfulness, thought of others, patient endurance.

It will remain for others to pay tribute to the Bishop's administrative and diocesan qualities; the qualities which were patent to all who knew him claim this simple word of appreciation. A character is not the less worthy because it has been picturesque, and at the passing of the Bishop there seems to have fled the vision of the last of the Prince-Bishops of the older type. May his generous and gifted heart and spirit rest in the peace and favor of God!

THE SOUL'S RESPONSE TO CHRIST.

By William Haward.

THE ground of the soul's response to Christ has not been left to human speculation, but has been made sure by Divine revelation. In language singularly explicit and meant to be understood, St. John has recorded that those who received Christ were those "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (St. John 1:13). This Divine birth is thus declared to be the preparation and stimulus to the reception of Christ in the human heart. And: "As it was in the beginning, is now, and ever shall be."

The human soul in its original condition is at enmity with God (Romans 8:8) and is inert towards Christ. The prophet Isaiah in his foreshadowing of the Christ indicated this lack of responsiveness by saying: "He is despised and rejected of men; a Man of Sorrows and acquainted with grief; and we hid as it were our faces from Him." And St. John has testified "He came unto His own and His own received Him not," referring to His rejection by the Jews. Of this inertness Christ's personal teaching is singularly direct and emphatic. To Nicodemus He said: "Except a man be born again he cannot see the kingdom of God" (St. John 3:3), thus confirming St. John's teaching that to be born of God is indispensable to an interest in Christ, and is its source. To His disciples, Jesus taught that men can not be won to Christ except through the Father's personal teaching. "No man can come to Me except the Father which hath sent Me draw him." This is very precise and dogmatic teaching and places salvation in the Father's hands, and He the only dispenser of it and is a standing rebuke to modern evangelistic methods and teaching.

It is one of the unique facts of Christianity, perhaps its most distinguishing feature, that God has provided a Saviour for man. This fact teaches that man is both in need of salvation and unable to save himself, and that God has personally assumed the work and by that assumption has become responsible for its consummation.

The incongruity of the popular teaching concerning salvation, that men's willingness to be saved is the determining factor in their salvation, is thus shown. Salvation does not reside in the human will, otherwise man would be his own Saviour, for his salvation would be the result of his own act, and Christ would have died in vain. Christ can be man's Saviour only by performing the act by which he is saved.

Men are saved when and because God is willing to save them, not when and because they are willing to be saved. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God."

THE TRANSFIGURATION.

To stand with Thee on holy ground,
Wrapt in a solemn awe profound,
And thus in greater zeal abound;
We pray Thee, Lord!

On raiment glistening white to gaze,
The vision see in sore amaze,
And thus to keep this day of days;
We pray Thee, Lord!

And, shadowed by the cloud, to hear
The Voice of One who still is near,
And thus Thy mysteries revere;
We pray Thee, Lord!

And then to find Thee, Thee alone;
The Saviour, who doth sin atone;
The Shepherd, caring for His own;
Amen, O Lord!

Helen Elizabeth Coolidge.

THINGS HEARD IN NEW YORK

Names Suggested for Wardenship of St. Stephen's College

DEPOSED AMERICAN PRIESTS WILL BECOME ROMAN SECULARS

Encouraging Outlook for Seabury Conference at Kent, Conn.

SPREAD OF THE "CHURCH COMMONS" IDEA

The Living Church News Bureau
New York, July 27, 1908

SO far at least four names have been formally presented to the committee to nominate a warden for St. Stephen's College. The Rev. Dr. Jessup of Long Island, the Rev. Dr. Arthur Lowndes of New York City, the Very Rev. Wyllys Rede, D.D., of Quincy, Ill., and a member of the Order of the Holy Cross, with other names, are under consideration, and will be disposed of before the time of election, after careful inquiry as to fitness for this important post.

THE ROMAN MOVEMENT.

The friends of Maurice L. Cowl, formerly of this city, have learned that he and Dr. McGarvey, Messrs. Hayward, Bowles, Gromoll, and Cowan have unanimously decided to become secular priests, and will enter the theological seminary of St. Charles Borromeo at Overbrook, near Philadelphia, in September. "The converts have been living at a quiet summer resort," so it is reported, "deliberating on their future."

The difference between treatment of men who go out from our ministry and those who go out from the Roman is shown in the attitude of Churchmen, under great provocation, to these deposed priests, and that of Roman officials toward Dr. Mulvey, whose withdrawal from the Roman ministry by reason of his "Modernism" has already been announced. "There must be some underlying reason; indeed there often is in these cases," said Cardinal Gibbons. "I am always inclined," said Archbishop Farley, "to seek another motive. Plainly speaking I believe there is another motive, *although I have no means of knowing.*" So is the attempt made to besmirch character by innuendo. Romans, prelates and newly made converts, illustrate plainly to us whether or not the sacraments administered in their communion tend to the development of higher character than do those which have no papal sanction.

THE KENT (CONN.) CONFERENCE.

The number of Churchmen already enrolled for the summer conference at Kent, Conn., is very gratifying to the executive officers of the Seabury Society, and indications point to a very successful and pleasurable uniting of work for the Church and recreation for the mind and body.

THE COMMONS IN OTHER CITIES.

A committee of interested friends of the Commons movement in Christ Church, Boulevard and 71st Street, has recently made an extended trip to various cities by request, and to give information of the school for laymen held under the auspices of this parish. As a result of the commendation of the Rev. George A. Strong, rector of Christ Church, and the meetings attended by the New York representative, similar schools have been projected in Philadelphia and in Cleveland, to open in the fall. Among other matters of study will be the details of Organized Lay Work in Louisville, so well described in the main on page 447 of the last issue of THE LIVING CHURCH; also, the organization of such work in the diocese of Pittsburgh. The aim of the Commons will be to give earnest and willing Church workers an opportunity to learn how to assist the clergy in intelligent ways, and by approved methods. To this end, exercises in reading the service; Sunday school ways and means; missionary news and reports; parish and mission financial problems and solutions; best methods of raising money; the selection of mission sites; the best plans for churches, chapels, and parochial buildings, etc., will be discussed, and the experience of other workers will be told. The Rev. Henry M. Medary of Philadelphia and the Very Rev. Dr. Frank Du Moulin, Dean of Cleveland, are actively interested.

THE SHORTEST and surest way to live with honor in the world is to be in reality what we would appear to be; and if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.—*Socrates.*

NEWS OF THE DIOCESE OF CHICAGO

Parochial Improvements at All Saints', Ravenswood, and Emmanuel, La Grange

FORMATION OF A SUBURBAN CHOIR ASSOCIATION

Other Parochial News of Interest

The Living Church News Bureau
Chicago, July 27, 1908

THE parish of All Saints, Ravenswood, is especially active this summer. The parish house is being raised, in order to provide room in the basement for a gymnasium, the excavation for which is being made at once. The adversities of a few months ago, when their former rector (C. E. Bowles) submitted to Rome, and was in consequence deposed from the priesthood, seem to have brought the people of All Saints' closer together. The congregations are increasing. The Rev. W. H. Tomlins is supplying the parish effectively during this trying interim between rectorates. The secession of their former rector has, if anything, intensified the loyalty of All Saints' parishioners to the Catholic Church of their Confirmation vows. The recent election of wardens and vestrymen put a largely new set of men into office, and the future of the parish is bright and promising.

IMPROVEMENTS AT EMMANUEL CHURCH, LA GRANGE.

The chancel of Emmanuel Church, La Grange, is given over for the summer to the work of installing the fine new organ, which has been lately purchased. There is also being built a fireproof vault beneath, for the parish records. The chapel is used for the celebrations of the Holy Eucharist during the summer, though the Church is used for the other services, the choir being accompanied by a piano. The organist, Dr. C. E. Chase, has in the meantime gone to the Church of the Epiphany, Chicago, to take charge until September 1st of the choir and organ in that parish, during the absence in England of Mr. Francis Hemington of Epiphany. There are now 360 communicants in Emmanuel Church, an increase of 5 per cent. during the past year.

SUBURBAN CHOIR ASSOCIATION FORMED.

A new organization has been formed among the choirs of the west suburbs, including La Grange, Oak Park, Hinsdale, Austin, Riverside, and others. The first united service of this West Suburban Choir Association was held at Grace Church, Oak Park, on the evening of Ascension Day, but the worst storm of the season broke over the city that evening, and interfered seriously with the gathering. It is planned that the next service of this kind shall be at Emmanuel Church, La Grange, in the octave of All Saints, when the new organ now being installed will be ready for use.

Mr. William Smedley, the veteran choirmaster who for so many years was in charge of the fine choir of St. James', Chicago, and who organized this choir under the rectorate of the Rev. Dr. W. H. Vibbert, is now living at Ridgefield Park, N. J. A letter recently received in Chicago from him shows him to be in good health, and he has recently published a patriotic anthem, set to the well-known music of Rossini's "Inflammatus," from the "Stabat Mater," which will undoubtedly prove useful and effective for services on patriotic occasions. When Mr. Smedley resigned from St. James' choir, a few years ago, he was made *choirmaster emeritus,* an office we believe but rarely created in the history of any American parish. Mr. Smedley was for many years a chorister in Trinity Church choir, New York, before coming to Chicago.

PROGRESS ON THE NEW DEANERY BUILDING, W. T. S.

The grounds of the Western Theological Seminary, on Washington Boulevard, are being adorned this summer with the new Deanery building, which has been in process of construction since about July 1st. This new residence is located just east of the chapel building, and the design is in full harmony with the handsome exterior of the other edifices already erected. The deanery is two stories in height, and is 28 x 70 feet in ground plan. The work will be pushed rapidly to its completion.

TWO NEW BROTHERHOOD CHAPTERS AT MAYWOOD.

An item in the forward work of the Brotherhood of St. Andrew, this summer, tells of the formation of two chapters at the Church of the Holy Communion, Maywood (the Rev. E. Croft Gear, rector), this being the result of a recent visit to the parish made by Mr. John Henry Smale, the secretary of the executive committee of the Chicago Local Assembly. The new

chapters, both senior and junior, are meeting weekly during the summer.

GRATIFYING INCREASE IN NUMBER OF COMMUNIONS.

Most of the parishes in Chicago keep a most careful account of the attendance at the Holy Eucharist, in some instances enumerating the numbers of men and boys, as distinguished from the women and girls. This is suggested by the convention journal blanks, in their request for the data about the communicant life of the parishes and missions. One parish, reporting for the current year between 800 and 900 communicants, stated recently that for the six months ending July 1st there had been 3,450 communions made at its altar, this being an average of nearly 600 a month. Another parish, with a somewhat larger list, reports an average for the whole year of over 500 communicants per month present at its celebrations, one-third of these being males. One suburban parish, with a communicant roll of about 450, had 82 communicants at a recent early celebration, on an ordinary summer Sunday. Such figures show a steady, earnest spirit of devotion.

GRACE PARISH'S DAY KINDERGARTEN.

The day kindergarten of Grace Church parish, Chicago, has continued its daily sessions throughout July. It will reopen on September 8th, the same day that the public schools will open. This first year's work has enrolled seventy-five children. All of their mothers, and many of their fathers, have at one time or another found their way to the bright and cheery room in the parish house given over to the kindergarten. Mrs. C. Y. Hobart provided a delightful automobile ride for a large party of these children, with several of the mothers, early in July. They all went out to the famous daisy field in West Hinsdale and enjoyed a refreshing day. Over 500 children and adults formed the outing party of Grace Church Sunday school this year, at the beginning of the vacation season. The outing was held at Cedar Lake, Ind., and was a most successful affair.

"MAKES INTERESTING READING."

The Rev. W. S. Trowbridge, rector of St. Bartholomew's, Chicago, was formerly a curate for over a year at St. Elisabeth's, Philadelphia, under Dr. McGarvey. The latest edition of St. Bartholomew's parish paper contains a strong and lengthy article from the rector's pen, on the subjects of "Catholicity" and "Submission to Rome." The article is entitled "The See of the Holy Ghost, *versus ut cadaver,* the Catacombs Modernized." It makes interesting reading, in the light of the recent submissions to Rome.

TRIBUTE TO BISHOP POTTER.

The death of Bishop Potter was the occasion of notable comment by the Chicago daily press, among the able editorials being the following published in the Chicago *Record-Herald* of July 23rd:

"Bishop Potter's death will be widely lamented. The most eminent clergyman connected with the Episcopal Church in this country, his name was almost as well known in England as in America. A loyal and ardent Churchman, his religious sympathies were notably free from provincialism. He was an ecclesiastic whom intelligent religionists of every denomination thought of with special warmth of respect.

"As a man he had been for many years one of New York's most distinguished citizens. He may be said to have been born to the purple. The Potters have been a family of Bishops. With habits that might be called aristocratic and tastes that naturally made him somewhat fastidious, his sympathies extended to all classes of people. And although by birth, training, and position a conservative, his was distinctly a progressive conservatism.

"Few men knew the times and understood his generation better than Bishop Potter. Although not made to be a 'reformer,' the present-day problems, industrial and social, as well as religious, appealed to him acutely, and frequently his public utterances were outspoken and pungent.

"In a characteristic letter written less than a month ago Bishop Potter declared that the question of the attitude of the human mind to religion was a matter in which not alone scholars or ecclesiastics are interested. Personally he was in no doubt as to the future triumphs of the Christian religion or as to its supreme adaptation to the wants of men, but that it would have to go through great modifications in many doctrinal statements and dogmatic positions was true.

"A good Bishop, an eminently broadminded and wholesome American citizen, greatly honored and loved, the memorials of such men are still among the best assets of our country."

VACATION ITEMS AND PERSONALS.

The Rev. W. B. Hamilton, rector of Calvary Church, Chicago, left for his vacation during July, and the services at Calvary are in charge of the Rev. A. V. Gorrell. The Rev. W. S. Trowbridge of St. Bartholomew's went with his parish choir to White Lake, Mich., the last week in July, and will spend the month of August in Wisconsin. The services at St. Bartholomew's will be in charge of the Rev. George R. Hewlett, who is to become the rector of Calvary Church, Batavia, on September 1st.

The Rev. George B. Pratt, associate rector of St. Andrew's, Chicago, is spending July in Michigan, with Mrs. Pratt. Upon his return the rector of St. Andrew's, the Rev. F. D. Devall, will go to New Orleans, with his family, for the month of August. Dr. I. R. Campbell, the organist and choirmaster of St. Andrew's, has been away for several weeks, on a vacation, having returned in time for the Fifth Sunday after Trinity. During his absence the organ at St. Andrew's was played by Miss Laura D. Harris.

Dean DeWitt of the Seminary sailed for Berlin with his youngest daughter early in July, to join Mrs. DeWitt, who went abroad with Miss DeWitt earlier in the summer.

Epiphany choir went to Waukazoo Inn, near Holland, Mich., on July 6th, for their camp-out, there being about eighty members of the parish in the party at one time, including the choir. They returned on July 15th. The Rev. Dr. and Mrs. J. H. Hopkins left on July 27th for their bungalow on Grand Isle, to return on September 4th. During August the services at Epiphany Church will be in charge of the Rev. W. H. Willard Jones.

Mr. Victor W. Mori, a senior in the General Theological Seminary, is assisting at St. Peter's, Chicago, during the summer. During his seminary course in New York he has done considerable work in Trinity parish. TERTIUS.

EXPLAIN THE CEREMONIAL OF THE CHURCH.

It is clearly our duty to teach our people the meaning of those ceremonies which we practise. Either these ceremonies have some beautiful meaning or they have not. They either teach some clear and essential doctrine, or they do not. If they have no meaning, or if they do not teach their meaning, they are worse than useless —they may become positively harmful. There is no room for senseless mummery in the Church of God, and the priest who arrays himself in a colored stole because he thinks it looks pretty is a person from whom we may pray to be preserved in these islands!

Now, I do not hesitate to say that I do not consider that there is half enough teaching on this subject; and I ask that this teaching be given either in the form of Sunday evening lectures, or in some other shape possibly more acceptable to your people. For more than half the trouble in these matters is caused by sheer ignorance on the part of the congregation of the reasons (excellent reasons sometimes) which have led their clergyman to adopt customs which, in the absence of this explanation, seem to have nothing whatever to recommend them. It is *wrong* of us to give the best of our people "the pain of a new idea," without even the salve of such teaching as it is within our power to give. And then think, my brothers, of the *opportunity* afforded to us in such teaching! You ask "what opportunity?" Listen, and I shall try to tell you.

It is the opportunity of teaching what is the real meaning of the Church of God, that Spirit-inspired, Spirit-strengthened, Spirit-overflowing household of God, which is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. I tell you that in this atmosphere of insular parochialism our people, for the most part, have not learnt even the elements of this glorious idea.

It is the opportunity of teaching what is the true history of our Church—that ancient Church of England which ever, both in her formularies and in her actions, has declared herself to be a true and integral portion of the one, Holy, Catholic, and Apostolic Church; the Church which dates her origin to the days of Jesus Christ, which remains in all essentials the same Church as she was before the Reformation, save that she has been purified and cleansed; the Church which has never permitted her firm and oft-repeated declarations of Catholicity to interfere with her right, often clearly expressed, to decree rites and ceremonies; the Church which has always taught that her sacraments are, as far as possible, removed from empty signs and symbols, being the outward and visible signs of inward and spiritual grace; whose Baptism, Confirmation, and Holy Orders imply always the real presence of the Holy Spirit; the Church which believes in the real spiritual presence of the Lord upon her altars. Do we teach all this? Do we not see what an opportunity we have given us of teaching all this? Some months ago, after preaching in a church which may be nameless, I was informed that when I used the word Catholic, many of my hearers thought that I meant *Roman* Catholic! Shame on us all—Bishop, priests, and people—that such a thing should be said with any show of truth. I charge you, my brothers, to root out this misconception, this lie of the devil's own forging. Let it be with us a point of honor—our own honor, and that of the Church our mother, and the Bride of Christ—that it should be made to cease.—*The Bishop of Antigua.*

THE RULE OF THUMB.

By the Rev. R. R. Upjohn.

SOME recent pronouncements of several of our Fathers in God are so "liberal," in matters wherein they are but stewards, as to call for comment. The liberties taken with universal law are the more surprising and disconcerting from the undoubted learning in theology and ecclesiastical history of the writers. *"Quis custodiat custodes?"* If our chief pastors are to continue to take liberties with what is the heritage of the whole Church, what will become of our own unity? And with our own unity lost, how shall we assist others to unity? The way is not in that direction.

Some of the pronouncements are brilliant, fascinating. On consideration, however, they give evidence of being snap judgments, scarcely fully considered, without much regard for consequences beyond the superficial advantage of the moment. In particular, in the recent charge of the Bishop of the Philippines, we are grateful to him for enunciating the principle that the law of custom may, in time, modify the written law; that such development is "unavoidable and an indication of growth." Also, he is wise in giving warning that such changes cannot be made lightly. This principle, however, requires a balance. Without balance it would invite individualism and would be disintegrating. There is a conservative principle, large and well tried, and long approved, the principle of respect for antiquity and for the judgment of the Church at large. The Bishop mentions it—the Rule of St. Vincent of Lerins.* It has been considered for centuries the best general test we can have on earth. It commends itself as a good solvent for particular points of doctrine and practice.

Bishop Brent also calls for our grateful appreciation in recalling our attention to the fact that Bishops and presbyters are, first of all, Bishops and presbyters of the Church, and only incidentally of the diocese. Their responsibility therefore is, first of all and last of all, to the Church Universal; to understand and interpret rubrics and local canons in accord with universal law and custom. This is the attitude of large-mindedness, the attitude most loyal to the holy Catholic Church throughout the world, of which first of all they are Bishops and presbyters; the only attitude which to the end makes for unity.

In applying the above principles to the Reservation of the Blessed Sacrament for the sick, we appreciate his judgment. It is a most pressing and practical need, which continually calls for a custom unquestionably ancient and universal. The force of the law on fasting Communion will take care of itself. Since, as many priests and people consider, it is also ancient and universal, in the course of time it will commend itself to the consciences of faithful people.

The rubric at the end of the Confirmation office, the exhortation after Baptism of Infants, and the rubric after the Order for Baptism of Adults, are clear and direct, requiring that all the baptized should be brought to Confirmation. Bishop Brent frankly begins by saying that his reading of history does not admit that these directions are to be "labeled for domestic use only." All may admit that Confirmation is not generally necessary to salvation. Yet we must continue to insist that invitations for all present to communicate, given broadcast, are an abuse and an unwarranted liberty, beyond the powers of a Bishop who is first of all a Bishop of the Church.

On the surface, and to the man-in-the-street, the practice looks charitable, "liberal," plausible. There is no question as to its being contrary to the practice and counsel of the apostles. The Book of Acts is perfectly clear that the first Christians were a company apart, were a close community; and were even miraculously at one—both a cause and a consequence (Acts 2:41 ff.; 5:12, 13; 4:23, 24).

One of the most assured promises of our Lord, one on which the apostles relied (Acts 15:28), was the guidance of the Holy Ghost. The guarantee of His guidance was their unanimity. This certainly rests upon our Lord's promise and prayer. From His promise is deduced the Vincentian Rule. It is too valuable to be lightly thrown aside. Unity is the test of continuity, of truth.

This loose practice of inviting people broadcast to communion, without knowledge as to whether they are baptized or no, morally prepared, or even faithful after their own light, is utterly destructive of unity at home, even if striving to extend it. Granting that it is an attempt to be "practical," it certainly violates the Vincentian Rule. It is not apostolic. It is contrary to all historical usage. It was never universal. It is entirely individual.

The Holy Communion is not only a spiritual food for each soul. It has always, everywhere and by everybody, been held to be the fruit and sign of unity. There is a vast difference between our Lord's feeding the multitudes and His priests' obedience in giving their divine Master to the faithful, both in subject and object, in giver and gift. In the Gospel, God is the giver, the gift is earthly. In the sacrament, the dispenser is earthly, the gift is God. The Owner can be liberal, the stewards are bound. The Holy Ghost has guided the universal conscience to consider the Holy Communion the most sacred test and pledge of unity, in faith as well as morals, of the recipients. It is an unwarrantable liberty to give it out broadcast. Moreover, as a method of extending a friendly hand to visitors, and so working for unity, it may draw crowds, but it makes poor Churchmen. It makes confusion by feeding transients, confirms them not in the Holy Ghost but in their uninstructed, unilluminated self-satisfaction. It is, therefore, the reverse of edifying. Have we not living instances enough of men so irregularly admitted to Communion, thereafter persisting in their false, unchurchly opinions, and continually attempting to buy off, to drag the Church to their level? Have we not a plenty of people who refuse instruction and choose for themselves subservient *ministers* (pardon the tautology), who will not give it, in order to lead easier and more worldly lives? The writer has known priests to boast that they never preach doctrinal sermons. As well boast that they had lost their manhood! The end of such liberality is destruction. We are forever making beginnings with multitudes uninstructed and not obedient, because of the liberties taken by those who are only stewards in God's sight.

What craze for short-cuts to unity has come over us? Our Lord spoke of but one Church, the Creed speaks of but one Church, the Bible speaks of but one Church, the Body, the Bride of Christ. Men who have shown themselves learned now speak of *"Our Responsibility to Other Christian Churches."* The Bishop of Arkansas, in days when he was scientific, furnished answer:

> "When did Methodism change from the state of a society to that of a Church? What are the steps of the transition? Why is the Salvation Army not a Church? What will it have to do to become one? An observing traveller in New England sees over the doorway of primitive places of worship the original inscription, '*Meeting House*,' while at the side, on the modern bulletin board, he reads, '*Congregational Church*.' What has happened in the interval represented by these designations to justify the change? Whoever attempts to answer these inquiries will ultimately abandon the denominational conception of the Church, and conclude that in the nature of things, mortal men cannot organize a new Church any more than they can create a new Bible or place a new star in the heavens."

Now, because we can see the fruits of the Spirit in pious people wherever they may be found, does it follow that the Bible doctrine of *One Church* is not essential, not true? Surely, we rejoice to see sanctity wherever found, at the sight of the grace of God bringing forth fruit. It is no theological novelty, and must be familiar to all theologians, that it is held by the Catholic Church that God's grace overflows all bounds, and is given, "grace for grace," to all who appropriate what grace they appreciate. While Baptism, by our Lord's limitation, is universally necessary to salvation, there are many "saints" among pious Friends who were never baptized. That, however, is not to say that it is a matter of "choice" as to whether we shall be Friends or Catholics. At the same time it is quite apparent that the Friends' organization is vanishing away; for while there are some saints, many became agnostic, and that because of the lack of cohesive force in the society, as it calls itself. The individual souls may become full of the divine grace of children of God. Yet the society is human—and transitory.

Perhaps the novel amendment to Canon 19 has been sufficiently threshed out. It has the same stamp of mistaken "liberality," which fritters out apostolic order to confusion. As indiscriminate invitations to Communion make multitudes of ill-instructed and transient Church people, so the "liberal" interpretation of the last proviso does not make for unity, but confirms strange ministers in their own satisfaction, and in what we cannot but call, in all charity and good will, their inadequacy. There is possible no unity which does not begin

* "Quod semper, quod ubique, quod ab omnibus creditum est Catholica fides."

and reach down to the depths of all hearts—"the unity of the Spirit." It cannot be forced upon men from outside by whatever blandishments.

What is it that comes over some of our most honored clergy and Bishops to cause them to throw their learning, and the teaching of history, to the winds, and to follow their sympathies regardless of all precedent? They are often exalted in position, and full of love for souls. Is this movement the guidance of the Holy Ghost? If it is, it should be in accord with His voice in His Holy Church in the past and everywhere. It cannot stand the test. The ingenuity of man can find a text to interpret for his own purpose almost at any time. Wesley began his work as a staunch Churchman. Intoxicated by his success, he could always find a text, a plausible excuse for violating one canonical restriction after another, until he dared to lay hands where he had no possible authority, and to change his society into a "Church"—and start a schism. Thus are schisms made: by following emotions uncontrolled by judgment—not private judgment, but universal judgment.

When all is considered, these easy and fascinating short-cuts to unity, instead of being the guidance of the Holy Spirit, are indications of the limitations of human strength. When this is perceived the glamor of eloquence vanishes. The incongruity between learning and practice is explained. There is a period in the life of man where he leans more and more on his experience and less on his learning. It happens so in every profession. An engineer, a physician, an architect, may have been thoroughly drilled in the science of his profession. In course of time he uses his experience increasingly, in applying his learning to practice. Some men throw over their learning, and live in the present moment. Well for them if their memory is good, and they do not stray far from their science. Such men can afford to exhibit professional pyrotechnics. Their judgment may still be reliable by reason of the strength of their sub-conscious possessions. But, in medicine, engineering, architecture, all mundane pursuits, if they do forsake their science, they make mistakes, they deteriorate in their profession, and their errors of judgment are evident to all. They have reached the age of *"The Rule of Thumb."* Some men have never comprehended any other rule. The sad thing is, that in religion, from its very nature, misjudgment cannot absolutely be proved until after death.

The ancient proverb is: Priests are called *Patres,* because they baptize; Bishops are called *Patres Patrum,* because they beget those who beget the children of God. In home life it is proverbial that the responsibility frequently falls directly on the parents to enforce discipline in the family. If the children were left solely to the indulgence of the grandparents, the children in many cases would be spoiled. Indeed, well balanced discipline in the family is a crying need of our time. Small wonder that the same weakness should appear just now in the Church. It certainly falls to the lot of priests to-day to call for well balanced discipline in matters spiritual. Pray God that His Church may be delivered from the irresponsible spirit of the time, now so fashionable, which frowns down upon those who are particular to exhort to obedience to principle, but smiles with indulgence and applauds those who are lax.

LAMMAS.

By F. C. Evans.

FROM time immemorial there has been celebrated in England, on the first of August, a festival of the first fruits. It probably antedates Christianity. The old name of the feast is the Gules of August; but from the fact that after its adoption by the Church a loaf of bread was the usual offering at that day's Mass, it became known as "Hlaf-mass"; *i.e.,* Loaf-mass. This finally changed into Lammas. Another derivation of the word has been found in the tale that a lamb was offered on August 1st in York Minster, but this is probably a case where the story is posterior to the name.

In the country districts of England and in some parts of Scotland Lammas is still celebrated with a thanksgiving for first fruits.

Both the Church of England and the Church of Rome commemorate on the first of August the liberation of St. Peter from his chains, as is recorded in the book of the Acts of the Apostles.

In some Roman kalendars we also find on this day the names of four female saints, whose history reveals an amusing misunderstanding. When Constantine the Great built his great church at Constantinople he dedicated it to the Haggia Sophia or the Holy Wisdom. In the course of time the notion arose that the blessed Sophia was a real person, the mother of three daughters: Pistis, Elpis, and Agape; that is, Faith, Hope, and Charity. The hagiologists Hrabamus and Notker, finding these names in the Constantinopolitan kalendar, inserted them in the Roman martyrology, translating their names into Latin as St. Sapienta and her daughters SS. Fides, Spes, and Caritas. A pathetic legend was told of them, which may have been derived from a Byzantine original. The legend states that they were acused of being Christians and summoned before Antiochus, Prefect of Rome, during the reign of Hadrian. Secular history is silent as to this Antiochus. Faith (Fides) was only 12 years old. She was beaten, then thrown into molten pitch and finally decapitated. Poor Hope (Spes) was cast into a fiery furnace, but as this did not seem to inconvenience her, her head was taken off with a sword. Charity experienced the same fate. Last of all the mother, Sapienta, suffered martyrdom.

Their bodies are shown in a church at Brescia, which is dedicated to them and St. Julia. The bones of Wisdom may also be seen at Rome in the Church of St. Peter and St. Sylvester, some more bones are kept at the Escurial, and her head is at Panderborn! And notwithstanding these facts, the bodies of Wisdom and her family were exhibited before the Revolution at the Church of St. Marie at Viganne in the diocese of Cahors. All of which is very remarkable.

SOME SUNDAY SCHOOL EXAMINATION ANSWERS.

TELL all you can about Jonah.

Answer:—Jonah was throw overboard because he believe God and would not worship the golden Calf.

Another:—Jonah was told by God that he should go and preach before the City of Ninaba and he thought he would get killed and he ran down to the Red River and got on a boat and while he was in the boat a storm came up and the Captain came and told all the men to worship their own Gods and Jonah went in the caben and sleep and the Captain said "Jonah get up and the men thought he was the Jonah and he said through me overboard. He was thrown overboard and a fish swallered him and he was in the fish three days and three nights then the fish threw him up and God said to him again go and preach to the city of Ninaba of their wickedness and he did and they got good after that.

Tell what you can about Esther.

Answer:—Esther was the day Christ arose from the dead.

Another:—Esther was a good man and loved his country.

Another:—One day the king had a feast and the next day the queen had a feast and the king asked for the queen and she would not come to him so he told her to go away and she did and he got all the maids and picked out a pretty one named Esther and mayed her Queen. All the men wanted the king to sign a law that all the Jews should get killed and he signed it and the king asked Esther what her wish was as far as a half of a Kingdom and she said take back the law.

Who betrayed our Lord?

Answer:—John the betrayest betrayed Him.

What can you tell of Zaccheus?

Answer:—He was a republican and a sinner.

Tell about the disciples plucking grain.

Answer:—The Lord planted grain in His propity but the naighbors who were against Him planted shrubs in with His grain. When the Lord sent his disciples to pick the grain they saw the shrubs and told the Lord. He said pick the grain and leave the shrubs.

What do you learn from the Parable of the Talents?

Answer:—It learns us to be saveful.

What can you tell of the beginnings of the Methodists?

Answer:—Oliver Cromwell started the Methodists.

What can you say of "Bloody Mary"?

Answer:—"Bloody Mary" was the sister of Queen Elizabeth and she was a Presbyterian.

Who was the first Christian Emperor?

Answer:—The first Christian Emperor was Samuel Seabury.

IT WAS THE policy of my father to make his children feel that home was the happiest place in the world; and I value this delicious home feeling as one of the choicest gifts a parent can bestow.—*Washington Irving.*

SOME PRINCIPLES OF CHRISTIAN WORSHIP.

By Selden P. Delany,

Dean of All Saints' Cathedral, Milwaukee.

I.—The Reason for Christian Worship.

AT first thought it may seem strange that God should command us to worship Him. It suggests an attribute in His character resembling pride or conceit. How can He desire the praise of men, and at the same time warn us not to seek the praise of men? Is He not asking of us a kind of character quite the opposite of god-like? Then, too, we remember that the Son of God, during His life on earth, was meek and lowly, and usually avoided the praise of men. Those whom He healed He charged to tell no man about it; He fled away when they tried to make Him a king; He impressed upon His followers the necessity of being humble and poor in spirit. Why then should God desire our worship?

We may be quite certain that God does not desire our worship to add to His joy, or to augment His glory and greatness. Nothing we could do would increase His substantial bliss and glory. No, God demands worship from us, His creatures, not for His good but for our good. Let us then consider how it may be for our good to join regularly in the public worship of Almighty God.

It is good for us to worship God because it keeps Him always before us, always in our thoughts. It reminds us of His holiness, His love, His justice, of the moral requirements He has revealed to us, and of the day when we must all stand before Him to give an account of our lives. To have such truths brought forcibly home to us week after week, cannot fail to exert the most stimulating influence on our daily living. In the long run the sincere worshipper of God is sure to develop a different kind of character from the man who gives himself wholly to a life of business and pleasure, without ever thinking of his Creator, and without ever facing seriously the great issues of life and death.

Again, it is good for us to worship God, because it brings us together as His children, as brothers and sisters in His world-wide family. If a man were to go off alone and worship God at some hermit's shrine, he would miss one of the greatest benefits of worship as God has ordained it, namely, the assembling of ourselves together. Who could doubt that many of our social evils would be quickly cured, if all sorts and conditions of our citizens could kneel side by side, Sunday after Sunday, not by sects and social classes, but as brethren in the Catholic Church? If the social nature of our common worship were more emphasized to-day, we would treat one another a little more like children of a common Father, and less like competitors in a cruel race, where the devil always takes the hindmost.

Finally, it is for our good to worship God because that is the only motive that can long bring men together and hold them together, to bear witness to the truth. If people are taught to go to church merely to hear a sermon, to pray, and to sing some hymns, they cannot be blamed for reasoning that they can do these things quite as well at home. At any rate they can read a better sermon at home than they can hear at church. It is because of this sort of teaching that in many of the strongholds of Protestantism thousands have fallen away into a vague religion of individualism, the chief tenets of which are belief in a lenient God and a general intention to live a good life. If Christians in large numbers should ever cease to assemble together for the worship of God, Christianity as a power for righteousness would soon sink to zero. Anyone who does wilfully let a Sunday go by without going to church, unconsciously, perhaps, but none the less really, is striking a blow at Christianity, and taking his share in the attempt to drive it from the earth.

But where, as a matter of fact, has God ever commanded us to worship Him? Of course we know that He required worship of the Jews, that He revealed to them various ceremonial duties connected with worship, and established a priesthood and a sacrificial system centering in the Temple at Jerusalem. We know also that it was our Lord's custom to go to the synagogue on the Sabbath day. But what has all that got to do with us Christians? Did our Lord ever command His followers to join in the public worship of God? Do the apostles have anything to say about such an obligation; and do we find them practising any kind of a common Christian worship? Or are we simply following antiquated Jewish traditions, connected in some obscure way with the Sabbath and the Fourth Commandment?

This is a most important question; for if it cannot be shown that our Lord ever enjoined upon us the duty of common worship, then those who neglect the worship of the Church have a great deal to say for themselves. It cannot be of universal Christian obligation to worship God, if Christ never said anything about it.

The most casual reading of the Gospels will prove to anyone that our Lord did give an explicit command to perform a public act of worship. He gave it at the most solemn moment of His earthly ministry, on the night in which He was betrayed, as if He were making His last will and testament. He took bread and brake it and gave it to His disciples, saying, "Take, eat, this is My Body, which is given for you; do this in remembrance of Me." Likewise, after supper, He took the cup and gave it to them, saying, "Drink ye all of this; for this is My Blood of the new testament, which is shed for you and for many for the remission of sins. Do this, as oft as ye shall drink it in remembrance of Me." Here was an explicit command to perform a definite action: not to meditate upon Him; not to read about Him in the Gospel; not to listen to someone talking about Him; but to do that thing that He was doing then, to perform that rite. "Do this for My memorial"—the command comes to all of us across the intervening centuries, comes with an added force because in all ages and in all countries, the great bulk of the followers of Christ have obeyed His command, gathering at His altars every Sunday in the year.

All Christians would doubtless be ready to admit this obligation to celebrate the Lord's Supper in obedience to His command. But perhaps there are some who do not see how this can be taken as a command to join in the public worship of God. It was a command to worship, because it was a command to perform a sacrificial rite. As St. Paul says: "As often as ye eat this Bread and drink this Cup, ye do shew forth the Lord's death till He come." And by showing forth the Lord's death, we are showing forth, to God and to angels and to men, the meritorious Sacrifice of our Redeemer. From the beginning of the world the essence of worship has always been some form of sacrifice. Among the heathen nations of antiquity, and among the Jews, it was the sacrifice of animal victims, and of the fruits of the earth; but among Christians it has always been the Sacrifice of the Cross, the Lamb of God slain once for all for the sins of the world, but repeatedly offered as an unbloody Sacrifice on the altars of the Christian Church. In the words of the Catechism in the Book of Common Prayer, the Sacrament of the Lord's Supper was ordained for the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

Our Lord then instituted this great act of sacrificial worship, and commanded His followers to perform the act as His memorial until His coming again. But it is not recorded that He told us how often to join in this act of worship. He left that detail to the custody of His Church, to which He gave His own divine authority, when He said to the apostles, "As My Father hath sent Me, even so send I you." What less could the Church do than observe every Sunday, the weekly festival of the Resurrection, by offering the Memorial He had commanded her to offer? That the Church did this from the earliest times is suggested by the statement in the Acts of the Apostles that the faithful were wont to meet together on the first day of the week for "the breaking of bread." This inference is confirmed by the facts of subsequent history. The early Christians would never have dreamed of letting the Lord's Day go by without taking their part in the Lord's service. Wherever we fail to do that to-day, and substitute for the Lord's service an office intended primarily for the clergy and monks and nuns, we have fallen away from the historic ideal of Christian worship.

The people of this new state can never be won from the sectarian idea by mere religious enthusiasm. What thinking, earnest people want is the symmetry of the Catholic Faith, and they want it proclaimed with the authority of an appeal to the primitive Church, They need to see it practised in private life and set forth in the public services of the Church. The Holy Eucharist must be given its Christ-appointed preëminence as the central act of worship, and all the other "means of grace" so necessary for the Christian life must be valued and regularly used as the divine way for the attainment of the ideal life and character. Let the American Church, while avoiding and condemning the corruptions of modern Romanism, but assert and practise true and primitive Catholicity in all its fullness and the future is ours.—*Oklahoma Churchman.*

PROPHECIES FORETELLING THE LIFE OF CHRIST.

COMPILED BY MARION ROESSLE RUGER.

PROPHECIES foretelling the coming of our Lord Jesus Christ and his life on earth.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise its heel" (Gen. 3:15).

"And in thy seed shall all the nations of the earth be blessed" (Gen. 22:8).

"The Lord thy God will raise thee up a Prophet" (Deut. 18:15).

"For lo! I will raise up a Shepherd in the land" (Zech. 11:16).

"I will raise up in David a righteous Branch, and a King shall reign and prosper" (Jer. 23:5).

"Behold, I will bring forth My Servant the Branch" (Zech. 3:8).

"There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11:1).

THE ANNUNCIATION—MARCH 25TH.

"Behold a virgin shall conceive and bear a Son and shall call His name Immanuel" (Isa. 7:14).

PLACE OF BIRTH.

"And thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me who is to be ruler in Israel" (Micah 5:2).

THE NATIVITY—DECEMBER 25TH.

"Unto you that fear My name shall the Son of Righteousness arise with healing in His wings" (Mal. 4:2).

"For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. 9:6).

CIRCUMCISION—JANUARY 1ST.

No prophecy, but fulfilling the law.

"This is My covenant that ye shall keep, every *man* child shall be circumcised" (Gen. 17:10).

"The wonderful goodness of the Lord endureth forever upon such as keep His covenant" (Ps. 103:17, 18).

"And when eight days were accomplished for the circumcising of the Child, His name was called Jesus" (St .Luke 2:21).

PURIFICATION OR PRESENTATION IN THE TEMPLE—FEBRUARY 2ND.

"The Lord whom ye seek will suddenly come to His Temple" (Mal. 3:1).

EPIPHANY—JANUARY 6TH.

"Arise, shine, for thy Light is come and the glory of the Lord is risen upon thee, and the Gentiles shall come to thy Light and kings to the brightness of thy rising" (Isa. 60:1, 3).

"The kings of Tharsis and the isles shall give presents, the kings of Arabia and Saba shall bring gifts."

"Unto Him shall be given the gold of Arabia, all kings shall fall down before Him, His name shall endure forever. His name shall remain under the sun among the posterities which shall be blessed through Him, and all the heathen shall praise Him" (Ps. 72:8-17).

FLIGHT INTO EGYPT.

"A voice was heard in Ramah, lamentations and great weeping, Rachel weeping for her children, refused to be comforted for her children because they were not" (Jer. 31:15).

RETURN.

"Out of Egypt have I called My Son" (Hosea 11:1).

"He shall be called a Nazarene." (No direct prophecy.)

THE FORERUNNER—ADVENT.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isa. 40:3).

"Behold I will send My messenger and he shall prepare My way before Me" (Mal. 3:1).

BAPTISM.

"Behold My servant whom I uphold, Mine elect in whom My soul *delighteth,* I have put My Spirit upon Him" (Isa. 42:1).

"And the Spirit of the Lord shall be upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. And righteousness shall be the girdle of His loins and faithfulness the girdle of His veins" (Isa. 11:3, 5).

TEMPTATION—LENT.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Deut. 8:3).

"Thou shalt not tempt the Lord thy God" (Deut. 6:16).

"Thou shalt worship the Lord thy God and Him only shalt thou serve" (Deut. 6:13).

MINISTRY.

"The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted and to comfort all who mourn" (Isa. 61:1, 2).

"Behold a King shall reign in righteousness" (Isa. 32:1).

"He shall judge thy people with righteousness, and thy poor with judgment.

"He shall save the children of the needy and shall break in pieces the oppressor. He shall come down like rain upon the mown grass, as showers that water the earth. In His days shall the righteous flourish and abundance of peace so long as the moon endureth" (Ps. 72:2, 4, 6, 7).

"Be strong, fear not, behold your God will come and save you; Then shall the eyes of the blind be opened, the ears of the deaf be unstopped. Then shall the lame man leap as a hart and the tongue of the dumb shall sing. The ransomed of the Lord shall return, they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:4, 5, 6, 10).

"He shall feed His flock like a shepherd, He shall gather the young with His arms and carry them in His bosom" (Isa. 40:11).

"Thou stilleth the raging of the sea and the noise of his waves" (Ps. 65:7).

"He shall deliver the poor when he crieth: the needy also, and him that hath no helper" (Ps. 72:12).

"I will open My mouth in parable" (Ps. 78:2).

PALM SUNDAY.

"Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem: behold thy King cometh unto thee, He is just, and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9).

"Behold thy salvation cometh, behold His reward is with Him and His *work* before Him" (Isa. 62:11).

MONDAY IN HOLY WEEK.

"The zeal of thine house hath eaten Me" (Ps. 69:9).

WEDNESDAY.

"So they weighed for My price thirty pieces of silver.

"And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord" (Zech. 11:12, 13).

MAUNDY THURSDAY.

"I will take the cup of salvation and call upon the name of the Lord" (Ps. 116:13).

"He which did eat of My bread hath lifted up his heel against Me" (Ps. 41:9).

"In the volume of the book it is written of Me, that I should fulfil Thy will. O My God: I am content to do it; yea, Thy law is within My heart" (Ps. 40:10).

"The Messiah shall be cut off, but not for Himself" (Dan. 9:20).

GOOD FRIDAY.

"Smite the Shepherd and the sheep will be scattered" (Zech. 13:7).

"He was taken from prison and from judgment" (Isa. 53:8).

"He was despised and rejected of men, a man of sorrows and acquainted with grief; we hid, as it were, our faces from Him; He was despised and we esteemed Him not; He was oppressed and He was afflicted, yet He opened not His mouth, He was brought as a lamb to the slaughter and as a sheep before her shearers is dumb so He opened not His mouth" (Isa. 52:2-7).

"False witnesses did rise up, they laid to my charge things that I knew not" (Ps. 35:11).

"His visage was so marred more than any man, and His form more than the sons of men" (Isa. 52:14).

"I gave My back to the smiters and My cheek to them that

plucked off the hair; I hid not My face from shame and spitting" (Isa. 50:6).

"They pierced My hands and My feet" (Ps. 22:17).

"He was numbered with the transgressors" (Isa. 53:12).

"Is it nothing to you, all ye that pass by; behold and see if there be any sorrow like My sorrow" (Sam. 1:10).

"They part My garments among them and cast lots upon My vesture" (Ps. 22:18).

"And they that passed by reviled Him, wagging their heads and saying, He trusted in God to deliver Him; let Him deliver Him if He will have Him" (Ps. 22:8).

"My God, My God, why hast Thou forsaken Me?" (Ps. 22:1).

"I am poured out like water, and all my bones are out of joint; My heart also in the midst of My body is even like melted wax. My strength is dried up like a potsherd, and My tongue cleaveth to My gums" (Ps. 22:14, 15).

"They gave Me gall to eat, and when I was thirsty they gave Me vinegar to drink" (Ps. 69:22).

"Into Thy hands I commend My Spirit" (Ps. 31:6).

"They shall look on Him whom they pierced" (Zech. 12:10).

"He keepeth all His bones so that not one of them is broken" (Ps. 34:20).

"He was wounded for our transgressions; He was bruised for our iniquities, and with His stripes we are healed" (Isa. 53:5).

"He bore the sins of many and made intercession for the transgressors" (Isa. 53:12).

"He made His grave with the wicked and with the rich in His death" (Isa. 53:9).

EASTER EVEN.

"Wherefore My heart was glad and My glory rejoiced, My flesh also shall rest in hope; For why? Thou shalt not leave My soul in hell, neither shalt Thou suffer Thy Holy One to see corruption" (Ps. 16:10, 11).

"My hope hath been in Thee, O Lord, I have said Thou art My God" (Ps. 31:16).

EASTER DAY.

"He shall swallow up death in victory" (Isa. 25:8).

"The same stone which the builders refused is become the Head Stone of the corner. This is the Lord's doing and it is marvellous in our eyes. This is the Day which the Lord hath made; we will rejoice and be glad in it" (Ps. 118:22, 24).

"I know that my Redeemer liveth and that He shall stand, at the latter day, upon the earth" (Job. 19:25).

TRANSFIGURATION (AUGUST 6TH).

"Thine eyes shall see the King in His beauty" (Isa. 33:17).

"The Lord is King and hath put on glorious apparel, the Lord hath put on His apparel and girded Himself with strength" (Ps. 93:1).

ASCENSION.

"Thou art gone up on high, Thou hast led captivity captive and received gifts for men, yea, even for Thine enemies; that the Lord Thy God might dwell among them" (Ps. 68:18).

"Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory" (Ps. 24:7-10).

WHITSUNDAY.

"O sing praises unto the Lord who sitteth in the heavens over all from the beginning; lo! He doth send out His *voice*, yea, and that a mighty voice" (Ps. 68:32, 33).

"Until the Spirit be poured upon us from on high" (Isa. 32:15).

"And it shall come to pass afterwards that I will pour out My Spirit upon all flesh" (Joel 2:28).

"Thus saith the Lord the King of Israel, and His Redeemer the Lord of Hosts; I am the *first* and I am the *last*" (Isa. 44:6).

"I am Alpha and Omega the *beginning* and the *end*, the *first* and the *last*" (Rev. 22:13). Amen.

THE PAN-ANGLICAN CONGRESS.

THE PEORIA (*Ill.*) *Star* has announced the departure of the Rev. Dr. Percival "to attend the Pan-Angelic Episcopal Convention," and the Quincy *Herald* publishes the statement: "Canon Gustin leaves for London, England, where he will attend the Triangular diocesan convention." "It is to be hoped," says the Quincy *Cathedral Chimes*, "that these newspaper lapses will not be seized upon to increase unrest in the Church."

ELIMINATION.

By Stella Paul Craig.

IN art, elimination plays almost as important a part as expression. It is not how much is put into a picture, but what is left out, that enhances its value from an artistic standpoint. Not how many objects can be crowded into a given space, but how many can be rejected and yet express the artist's thought. The fewer lines that can be employed to embody the thought the more valuable the picture.

As in art, so in our lives. In painting the great picture of a perfect life, how important it is to take a broad view, bringing into prominence the important features, the great events, the high aims and ambitions, and to leave out—forget—the unimportant ones, the little worries, the petty annoyances!

It is the one who has the power to do this, to forget trifles, and keep in mind only the subject matter—the aim in life—who makes the finest picture. The one who thinks over his subject carefully, plans it all out, and then makes bold, free strokes, leaving out all unnecessary details, is the artist whose work, when finished, possesses the greatest merit.

The failures are of two classes—first, those who have some talent, but, though they express the main idea well enough, add so much that is irrelevant that the subject is hidden, indistinct; and, second, those who, having no talent at all, run subject and background together in one conglomerate mass, meaningless and altogether worthless.

Each one of us has a commission to paint a picture for the Great Artist. Before it is finished, will we have learned to eliminate the details, the worldly cares, the worries and distractions, and keep ever in view the one grand subject, nobility of character? When we have made the last stroke, put on the finishing touches, completed the painting to the best of our ability, may the results of our life-work be beautiful, clear, broad, a perfect whole.

"A REAL JESUS."

By Marie J. Bois.

AND Jesus saith unto them: Yea, have ye never read: Out of the mouth of babes and sucklings Thou hast perfected praise? How vividly this lesson, given by our Lord to the angry Scribes and Pharisees, came to my mind this morning, in hearing a story told of a little seven-year-old boy, whom I have already had occasion to mention in these columns; the same little fellow who was awe-struck at the idea which came to him that, since God is everywhere, he could not throw a stone without "hitting God." He has been making inquiries of late as to the existence of Santa Claus, and his mother thought it best to try to explain to him that Santa Claus is but a name we give to God's love for us. His disappointment was at first so great that in trying to work out the problem of his having been told something which was not "really true," the result of his childish logic was startling: "If there is no Santa Claus, there is no God either." The mother came to the rescue, with such success that later on the boy was heard telling a little Jewish friend of his who lives across the way, and with whom he often plays: "Do you know, there is a real Jesus!"

The fact of her keeping Saturday instead of Sunday as a holiday had long puzzled him and, since the difference was due to her not believing in our Lord, he thought it best to explain to her that there is "a real Jesus."

And deep in my heart this assertion sinks, stirring it to its very depths, for—the question rises unbidden: Is the Real Presence, before which I bowed this morning at the altar, within me? Am I dwelling in Him, so that the world will know that there is "a real Jesus" in my life?

Truly, a question which everyone of His disciples may well ask of himself, and answer in the light of His Presence.

NEVER DO ANYTHING that can denote an angry mind; for, although everybody is born with a certain degree of passion, and, from untoward circumstances, will sometimes feel its operation, and be what they call "out of humor," yet a sensible man or woman will never allow it to be discovered. Check and restrain it; never make any determination until you find it has entirely subsided; and always avoid saying anything that you may wish unsaid.—*Lord Collingwood.*

THE SCOTTISH (Episcopal) Church, though comparatively weak in numbers, publishes a penny newspaper for its members' benefit.

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*Bible Characters*

BY THE REV. ELMER E. LOFSTROM

ELIJAH AT HOREB.

FOR THE EIGHTH SUNDAY AFTER TRINITY.

Catechism: Fifth Commandment. Text: Heb. 13:5, 6. "He hath" etc. Scripture: I. Kings 19:9-21.

ELIJAH was astonished at the sequel to the killing of the priests of Baal on Mt. Carmel. He thought that he had convinced the king and the people that Jehovah was God. He expected them to act up to this conviction. But now that the long drought was broken, Jezebel, that incarnation of wickedness, once more asserted her power with no one to stand up against her. Elijah was compelled to flee for his life. He was utterly discouraged; he was disappointed at the results of his work; he was physically exhausted from his fifteen-mile run to Jezreel and the long journey from there to Beersheba and a day's journey beyond; he was ready to give up the fight for God; he prayed that he might die.

Here we have the mark which shows how real was his faith in God. The man whose faith is not sure may suffer an eclipse of faith at such times of despondency. Such a man, in the position of Elijah, might take his own life. Elijah believed that his work had all come to naught. He felt that life was no longer worth the living, with the powers of evil in control. But he still clung to his own faith. His prayer was not a cheerful one, nor one which trusted that God would somehow triumph. But it proves his faith. He asked God to take away his life. As far as he could see there was no use of living, but he would not break God's commandment. He still acknowledged God as the Lord of his life. This was faith reduced to its lowest terms. A man could not have much less faith than that. It is all the more striking from its contrast with the grand faith of the same man when he stood alone on Mt. Carmel and called upon the living God to answer by fire.

Even this prayer was effective. As explained in the verses immediately preceding our lesson, God heard the prayer and answered it. Instead of taking his life, however, he was rested and nourished and prepared for the long journey which lay before him. Elijah had already come about a hundred miles from Jezreel to Beersheba. It was about twice as far from Beersheba to Mt. Sinai. He could have made the journey in much less than forty days, but this was not a hurried journey. Discouraged at the outlook for God and righteousness among His people, he now turned his steps to "the mountain of God." His object is unexplained. Perhaps he hoped to commune with God and get to understand something of God's plans. At any rate, that is what came to pass.

He came to the mountain of God and was alone there with God. He found "the cave" where God had shown His glory to Moses (Exod. 33:17-23). He "passed the night there." As he slept that night in the historic cave, he received a message from God. God asked a searching question, "What doest thou here, Elijah?" The prophet was ready with his answer, and his excuse. Then God gave him that strange experience, so full of meaning. As he stood before the mountain "the Lord passed by." There he saw the mighty manifestations which were preliminary to the real coming of the Lord. The wind, the earthquake, and the fire prepared the way, but the Lord Himself came in "a sound of soft stillness." Elijah learned that ways of violence such as he had used were preliminary only. He must not be disappointed because the people were not driven to be faithful. The work he had done had been in obedience to God's direction and he was not therefore blamed for having used them. He learned, however, they were only preparatory. It assured him that the last word had not been said for God. Other work and other ways yet remained. His work would be followed by that of others until finally God would make Himself known by One who did "not cry, nor lift up His voice, nor cause it to be heard in the streets." God's most effective work is done by means of His guiding, leading, and gently pleading Spirit. Nor had Elijah's work been as fruitless as he supposed. There were still 7,000 in Israel who had not bowed the knee to Baal. These would escape the coming destruction. These would hear the voice.

There is a lesson here for every one who tries to do any work for God. Elijah learned that he himself was not God's last and only resource. His work was not the end. We have need of patience. We must learn to realize that our work fits into a long chain of forces working for God. That ought to save us from carelessness on the one hand, or from undue despondency on the other. When we are working for God we need not be disheartened if there is not a successful issue to our work. God will supplement our work with that of others to follow us. We need but be faithful in our own way and time, and the work will not be without issue in the coming time. The race we are running for God is a relay race. It is not lost when one of the runners is outstripped. But each runner is called upon to do his best.

God showed Elijah that there was much work still to be done and that he must have an important share in it. Elijah was probably surprised to know that God counted among the forces which He was about to use the kingdom of Syria or "Damascus." Benhadad was king of Damascus: Hazael was his general. For the outcome, see II. Kings 8:7-15. Even in Israel, Ahab was not to be king always. An officer in his army was to be anointed by the prophet Elisha as Israel's king (see II. Kings 9 and 10). Nor was Elijah the last of the prophets. He was directed to appoint his successor, that the work might be carried on (see verse 19, and II. Kings 2:13, 14). Elijah was directed to do some things here which he did not do in his own person, but they were done by his successor in office.

It was a wholesome thing for Elijah when discouraged to be given more work to do. We hear no more of his despondency. He set about doing what he had been told to do. He did not live to do it all himself. For the interesting outcome of his life see II. Kings 2.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

INEXPENSIVE EDUCATION.

To the Editor of The Living Church:

IN your leader of the 18th occurs this paragraph:

"What we should like to see are Church schools for children from families of moderate means. Those we now have are, and under the conditions under which they exist must be, schools to which only the well-to-do can send their children."

I must challenge that assertion. The Church has a few schools to meet such conditions, how many I do not know, but I recall that last year you advertised a Church school for girls in the diocese of Tennessee at a low charge. At Jubilee College, Oak Hill, Peoria County, Ill., upon the foundation of Bishop Chase, is a successful school now in the fourth year of its revived life, which offers education at a low rate. It is planned and conducted for that purpose, and has done excellent work. I do not write this for advertising purposes, but to correct what I think is a serious misstatement. W. H. MOORE,

Chaplain Jubilee College.

[We thank our correspondent for the above reminder. But much as we appreciate the splendid work which Jubilee is doing among boys, and St. Katharine's School, Bolivar, Tenn., among girls, yet the few hundred pupils which these can accommodate are but a "drop in the bucket," and do but show that it is possible for the Church to do upon an adequate scale a work that is successfully accomplished among a few.—EDITOR L. C.]

THE TWO senior Bishops of the Anglican communion are Bishop Williams of Japan (1866) and Bishop Tuttle (1867). Bishops Doane and Whitaker come next (1869). The senior Bishop of the Church of England is Bishop Hutchinson, retired (1873). The Archbishop of York ranks first among the territorial Bishops of England (1879) and is 82 years of age. Bishop Tuttle is a "mere boy" of 71!

STRIVE constantly to concentrate yourself; never dissipate your powers; incessant activity of whatever kind, leads finally to bankruptcy.—*Goethe.*

LITERARY

OLD TESTAMENT CRITICISM.

Human Nature a Revelation of the Divine. By Charles H. Robinson, Editorial Secretary of the S. P. G.

In a previous volume, *Studies in the Character of Christ*, the author, starting with the present existence of the Gospels, and disregarding all questions of their date and authorship, advances the argument that the character the Gospels depict is beyond the reach of the first or any other century to invent, therefore our Lord must really have lived and be what the Gospels declare Him to be. *Human Nature a Revelation of the Divine*, deals with the Old Testament on similar lines. The author accepts the results of the Higher Criticism, and arranges in his introduction the several parts of Old Testament literature according to the dates agreed upon by the more reverent and conservative critics. This is done with admirable tact and a constant consideration of the feelings of those to whom such rearrangement may seem startling and alarming. He shows how this new arrangement clears up many difficulties and apparent contradictions in the Bible narrative. In the following chapters are traced the development among God's people of the ideas of the unity of God, His morality, the divinity of human nature, as made in God's image, and lastly, the continuous purpose of God's dealings with His people. These developments cannot be explained by any natural evolution, in some respects they are the direct opposite of what was to be expected from Israel's environment. Hence the conclusion of a gradual progressive revelation of Divine truth through the medium of the prophets, priests, and scribes.

Elliot White.

MISSIONS TO MOSLEMS.

The Nearer and Farther East. Outline Studies of Moslem Lands and of Siam, Burma, and Korea. By Samuel M. Zwemer, F.R.G.S., and Arthur Judson Brown, D.D. New York: The Macmillan Co., 1908.

This is the eighth text-book issued by the Central Committee on the United Study of Missions. It is a moving appeal for a vastly larger effort to impart the Gospel of Christ to the Mohammedans, and to the devoteees of several smaller and less known religions. The book gives in small space and at the low price of 50 cents a fund of information of great interest and value to all who are concerned in the cause of winning the world to the Cross. The character of Islam, its past conquests and present extent, the governments under which it lives, its idea of God, its Koran, its doctrines, customs, and moral conceptions and practices are not treated with any lack of interest to the reader because of the conciseness of the account. The blighting social evils which prevail wherever Mohammed and the Koran are reverenced are described with sufficient definiteness to convince any one of the imperative need of the Gospel of Love and Purity. A graphic sketch discloses the remarkable neglect of missionary labor in this field through the past centuries, and a luminous account tells of the woefully inadequate work now in progress. We know of no other book which affords so satisfactory a picture of Islam in its blindness and horror in so convenient a size and form. What Mr. Zwemer has done in the interest of Mohammedan evangelization, Dr. Brown does in the latter half of the volume for the people of Siam, Burma, and Korea. Simply as a book of travel this handbook is of genuine interest and value. But it is more than a handbook, for it inspires with a spiritual desire, it kindles the impulse of missions.

F. O. G.

SOCIOLOGY.

A Little Land and a Living. By Bolton Hall. New York: The Arcadia Press. 1908. Price, $1.00 net.

There are few men who do not sooner or later feel "the Lure of the Land," for in us all there is the desire to possess a piece of the earth. The trend back to the country is one of the remarkable movements in recent years, and it has resulted in a very considerable literature, which is read with avidity.

The latest in the series is *A Little Land and a Living*, by Bolton Hall. The title is a taking one and the book will undoubtedly be popular. It is a serious, intelligent, and forceful attempt to show men how to get back to the land. In a larger work, *Three Acres and Liberty*, Mr. Hall has presented the subject in such an attractive manner that he was urged to prepare a more elementary work on the same subject which could be circulated as a reliable guide. The result is *A Little Land and a Living*. In it excellent reasons are given for getting out of the crowded city into God's country; and he shows in a practical manner how it can be done. The book is fascinating, and will appeal to large numbers of people hungering for sunlight and fresh air.

"VITAL THEOLOGY"

The Atoning Life. By Henry Sylvester Nash. New York: Macmillan Price, $1.00 net.

In a modest preface the author tells us that the pressing need of the time is for what he calls a "vital theology," and one is glad to admit that in this little volume Dr. Nash has done a really useful and important work in the way of explaining to his readers what he and the religious world mean by a vital theology; and, further, that what he means is a fine thing to mean.

Theology is translatable into ethics—also into a good deal more than ethics. The moral law is capable of adoption and observation in the same way that one, feeling his way in the dark, carefully places one foot before another, concentrating his mind on the directions he has received regarding his blind path. Living doctrine on the other hand is as a broad path on the mountain-top which one treads at midday. The path is plainly discernible and so is the whole landscape. Vital theology, in short, is what Hegel means by a "view of the world" and in the best possible sense of that term. To be able to make one's theology vital is not only to see man in the world, but to see both man and the world and to see both in God. A'Kempis said of compunction: "I would rather feel it than know its definition." One to whom Christian doctrine is alive, both knows its definition, and feels it, too.

Certainly Dr. Nash offers in this small work a view of formulated doctrine that ought to be receivable on its merits, offers it in his own most engaging style, and is to be in every way commended for so doing. He exemplifies and commends a method by which untruth, half-truth, and false aspects of truth may be speedily eliminated from the realm of religious thinking. For to vitalize theology is to true it up with the whole sum of created and uncreated things—the universe—and there can be but one theology which will bear that test.

Frederick S. Penfold.

MISCELLANEOUS.

The Doctrine of Modernism Refuted. By J. Godrycz, D.D., Ph.D., Utr. Jur. D.

This book may satisfy those already opposed to modernism as an unmixed evil; to others it will hardly be either interesting or convincing. It consists for the most part of a series of chapters, in each of which some alleged tenet of modernism is first stated by the author in his own words, and then attacked and demolished by him. Whether modernists would accept the author's statement of their case is open to question; the fact that they are never allowed to speak for themselves deprives the arguments against them of considerable weight. It is a great pity the author fails throughout to quote authorities. The refutations, too, are couched in the declamatory style of an advocate bent on winning a forensic victory, rather than in the quieter language of an open minded enquirer seeking to bring to light or establish the truth. Altogether the book is distinctly disappointing.

Elliot White.

A very interesting volume is *Russia and Reunion*, a translation of a series of five letters contributed by Mons. J. Wilbois to the *Revue Catholique des Eglises* between October, 1906, and February, 1907, and two supplementary chapters from the same author. These are rendered in English by the Rev. C. R. Davey Biggs, D.D., who has appended several important letters that have passed between English and Russian ecclesiastical dignitaries, each of which, however, has been published heretofore. The original author of the book is a Roman Catholic, who views his subject from that point of view. This does not make less interesting or less important to us the descriptions of conditions in Russia, of which M. Wilbois would seem to have made a careful study, and his chapters on the history and on the worship of the Russian Church are of special value. The book is published for the Eastern Church Association by A. R. Mowbray & Co., London.

A handsome quarto volume bears the title *Portraits of the Archbishops of Canterbury*, and is "edited by G. M. Bevan and issued with the approval of His Grace the Archbishop of Canterbury." The title is, however, something of a misnomer. There is a biographical sketch of each of the long line of Archbishops of Canterbury from Augustine to Davidson, but the illustrations, as would be inevitable, are far from complete. They are much more complete, however, than one would deem possible, being taken from seals, effigies, and even, in the case of Stigand, from a tapestry, while reproductions from portraits give us the illustrations as far as these are extant. The volume is a very interesting one. (London: A. R. Mowbray & Co.

The Rev. Walker Gwynne has issued a new edition of his book, *Some Purposes of Paradise*, with an additional chapter on Heaven. The author applies the term to the place of waiting, as Anglican theology has so largely used it, though differing from Western theology in general. The book will continue to be a comfort to those who mourn.

LEAVES FROM A SYLVAN RETREAT.

By the Rev. Upton H. Gibbs.

V.—Some Book Friends.

I AM sitting alone in my den, as my helpmeet is calling at a neighbor's, and as I draw my chair up to the fire on the hearth my eyes wander to the shelves which hold my favorite books. When with them I am not lonesome, for I find myself in the midst of a goodly company.

The sight of the volumes suggests their authors, their characters or themselves. We value one because it has been with us for many years, the marks of our thumbs and fingers being impressed on many a page. Another we love for some especial character it so charmingly portrays, while others endear to us those who wrote them because of the pleasure they have afforded us by their writings.

On looking at the books on my shelves they became transformed into familiar forms and faces. Shakespeare enters as if he had just stepped down from his monument in the Poet's Corner in Westminster Abbey. John Milton, in sombre garments, seats himself in a corner, turning his sightless eyes towards me. The good old vicar of Wakefield, Dr. Primrose, with his face aglow with God's peace, smiles on me, as he stands leaning on the arm of happy-go-lucky "Noll" Goldsmith. Sir Roger de Coverley sits in another part of the room, relating to the *Spectator* and Dicky Steele the love affair of his youth and the salutary effect on him of his unrequited passion. Then, as they depart, newcomers arrive, Shelley and Byron, who are presently joined by Thomas Moore. The first two, in spite of the baneful effect of disappointment, doubt, and dissipation, yet manifest traces of their better, nobler, truer selves. Then to entertain us, Moore, in a rich, mellow voice, sings of

> "The harp that once through Tara's halls
> The soul of music shed,"

and other ballads. While they are taking their leave Longfellow walks in, bringing with him Hiawatha and Minnehaha arrayed in brave Indian attire. The two were friends of my boyhood whom I have not seen for many years and I accord them a hearty welcome. As I greet them, I notice by the window John Alden bending over Priscilla, while in the background stands Miles Standish with a grim smile, muttering to himself:

> "I should have remembered the adage,
> If you would be well served, you must serve yourself."

They do not remain long, but I am not left to myself, for the dear old Quaker poet and Tennyson sit down by me, and the former listens with a quiet smile while the latter reads, in his inimitable manner, selections from the Idylls of the King, In Memoriam, and closing with the Crossing of the Bar. Quaker and nobleman both spoke true and lived pure, each wearing the white flower of a blameless life. Thank you for your presence, friends; your visits are like breaths of fresh air which clear and purify the atmosphere and leave one refreshed and invigorated.

Ah! who are these I see in the doorway, led by the owner of Abbotsford? Ivanhoe, Rebecca, the Lady of the Lake, and the Fair Maid of Perth: Old Mortality with his mallet and chisel: Dominie Sampson whirling his arms like a windmill and crying "Prodigious"; Guy Mannering and Meg Merilles, Jeanie Deans, and several others. What a procession they make as they pass by me! When the last has disappeared, a heavy step is heard and a voice in bibulous accents saying, "Spell it with a we, Samivel my boy, and bevare of the widders, unless you have a alleybi." On looking up, the smiling face of Mr. Pickwick is encountered, back of whom are the Wellers, father and son. I am very glad to see them, for now I am in for a hearty laugh. Many a time has their genial company dispersed a fit of the blues. "Sit down, sit down, Mr. Pickwick, and you also, Messrs. Weller, make yourselves at home. Now let us hear how prosper the trio of Snodgrass, Winkle, and Tupman."

THE LANDING PLACE.

"Please, Sir! can I have some more?" exclaims a weak voice at my elbow. "Bless me! if this not Oliver Twist!" "Why of course you may, my boy, eat all you want and we shall soon fill out the flesh on your bones." "And here is David Copperfield." "How do you do, David? How is your good aunt? I suppose that rascal Uriah Heep is still as 'umble' as ever, and Mr. Dick has not yet escaped from poor King Charles' head. Delighted to see you, Mr. Micawber, and to hear that something good did turn up for you at last. Well, Pegotty, now that I have seen you I am not surprised that 'Barkis was willin'."

A gentle tap, tap resounds on the floor, and the frail form of a small lame boy approaches. "Tiny Tim! Tiny Tim! come close to me, boy, for long ago I learned to love you." A mist gathers over my eyes and I turn towards the fire to stir it and hide my emotion. As I do so, I feel a slight touch on my shoulder, and some one asks, "Dreaming, my dear?" "What? What? have I been asleep? Why I thought I had been holding a reception!"

Excess is not the only thing that breaks men in their health, and in the comfortable enjoyment of themselves, but many are brought into a very ill and languished habit of body by mere sloth; and sloth is in itself both a great sin, and the cause of many more.—*Bishop South.*

BURIED TALENTS.

"But he that had received one talent went and digged in the earth, and hid his lord's money." Matthew 25 : 18.

I saw one bearing on his back
A battered spade, a weighty pack,
Anon he dug the ground.
What he upturned along his road
He thrust within his ample load,
Gloating o'er all he found.

By all abodes of men he went,
On his mysterious toil intent,
Though oft he sought in vain;
For not in every likeliest spot,
Yet oft where he expected not,
Would he his treasures gain.

"What is't you do, industrious man?"
Perplexed and curious I began,
"Your mission? and your name?
And what the hidden wealth you win,
Near homes of peace, and dens of sin,
And halls of fairest fame?"

"I was before thy race and thee,
My name is Azazel," said he,
"One of the hostile horde.
Men's buried talents are my spoil,
And glittering heaps reward my toil,
In lurid regions stored!"

* * * * *

Then I considered in my mind—
The Master's gifts to us assigned,
To employ from hour to hour,
If we their proper use deny,
Surely the demons lay them by
As trophies of their power! H. D. B.

A CONVERSATION.

By Eugenia Blain.

THE rector had called to inspect a new and very valuable painting Judge Armes had recently acquired. He was as charming as usual and enthusiastic in his admiration of the picture, which he contemplated assiduously while he drank his tea. Mrs. Armes, remembering the large outlay it represented, experienced some rather acute pangs of remorse during the visit, and was glad of the opportunity to give vent to her feelings which the arrival of the Judge and Professor Winslow immediately after his departure afforded her.

"We met Father Bryce," the Judge announced as they entered. "He thinks the picture is great."

"I wonder if he knows how much it cost?" Mrs. Armes queried, in a voice of distress. "He sat and stared at it in the most reproachful way. I am sure he was thinking of the new parish house. Didn't you notice his extremely mournful expression, Gwendolin?"

"Pure imagination, mother. You were the one who looked mournful—such a solemn face! And you scarcely spoke a word. I had to make all the conversation."

"Unfortunate man," the Judge softly murmured. "I am helping the rector with his parish house. I've already given more than my share—and I shall no doubt increase the amount. But I do not purpose dividing my income with him."

"I only want to give a tenth," Mrs. Armes protested.

"The Jewish law specified a tenth, but the early Christians, in the fervor of their devotion, made a complete surrender of all earthly possessions. There we have the minimum and the maximum, with a sliding scale between, which everyone may adjust according to his own personal convictions. A pretty story of ancient liberality is related in the Book of Exodus. The Tabernacle was to be built and it was necessary to secure material. Moses therefore made it known in the audience of all the people that contributions were desired. He was not gifted with fine powers of utterance. As he himself stated on a previous occasion, he was a man of few words, and hence it is unlikely that any flowers of rhetoric were used or any special pleading. It was simply a bare recital of needs. He added, however, that gifts must come from willing hearts. This was to be no exacted tribute—but an offering of love. And they began to flow in—gold and silver and jewels and costly fabrics, until the supply exceeded the requirements, and Moses was notified to restrain the people from giving."

The entrance of another guest diverted thought into new channels. Daisy Dean brought with her the odor of fresh violets and a blithe cheerfulness which effectually dissipated the slight chill in the mental atmosphere which followed the Professor's highly suggestive scriptural allusion. Gwendolin flew to meet her, but Daisy could scarcely wait for greetings before hastening to view the picture.

"It is wonderful!" she exclaimed reverently, "a great achievement. The dreamy effect—the landscape idealized, is exquisite—and the coloring! It was wrought by magic."

"It appeals to you, then?" the Judge responded, enjoying her evident pleasure.

"I should think it must appeal to anyone who has a sense of the beautiful."

"A somewhat rare endowment in this practical age," the Professor averred.

"And as precious as it is rare," the young girl eagerly rejoined. "It is a priceless treasure. It gives an entirely new expression to the commonest objects, and glorifies the whole world. Beauty springs into notice everywhere. If it were not too absurdly hyperbolical, one might say that the universe is arrayed in rainbow hues for the benefit of its possessor."

"What a burst of eloquence," cried Gwendolin delightedly, "it's quite thrilling. Too bad it's wasted. You ought to have a larger audience. Do sit down and have some tea and recuperate.

Daisy subsided into a chair with perfect good nature, and smilingly accepted the cup when it was proffered.

"The audience makes up in high appreciation what it lacks in numbers," the Judge gaily affirmed. "Granted that the sense of beauty adds enormously to the joy of living, yet I have heard ladies repeatedly describe some man of their acquaintance as 'painfully ugly,' which leads to the general conclusion that sensitive souls endure actual suffering in the contemplation of ugliness; where the love of beauty is in excess, how awful must be the agony caused by its opposite."

"But was there ever a musician willing to give up the delight of sweet sounds because of occasional discords?" Daisy made answer, determined to keep the discussion on a serious basis, despite the raillery of the Judge.

"A widely diffused sense of beauty belongs to an age of leisure," the Professor declared. "The strenuous life of the present forbids its development."

"It can be awakened and stimulated in children, at school, and will remain with them ever after. But people are unobservant. When we lived in Exeter Street, I remember a gorgeous sunset. The sky was filled with masses of cloud, rose and crimson and gold. I stood at the window watching the change of form and color, in a state of rapture. Crowds of people were passing on their way to the station, but of all the multitude one man only raised his eyes to behold the glory overhead. It was really tragic. There was relief for aching hearts and inspiration for the weary and joy for all in the sky, and no one paid the slightest heed."

"The superlative egotism of mortals leads them to take it for granted that beauty was created for no other purpose save that of adding to their pleasure," the Judge remarked; "but what of the scenes of enchantment hidden in the depths of ocean, the lovely tints and fashioning of microscopic atoms, the flowers that waste their sweetness on the desert air?"

"Perhaps it was made for the ministering spirits," Gwendolin ventured.

"Do they minister to the fishes?" Daisy gently inquired.

"Miss Gwennie's theory is worth consideration," the Professor commented. "They are doing outpost duty, and might well be gladdened by some lesser spectacles of the glory from which they are exiled. But it seems a natural inference, judging from the prodigal adorning of earth and the splendors of the sky, that the great Creator Himself delights in beauty and revels in its production. Inspiration bears its witness, too, for every smallest detail of the ancient Jewish Temple, a marvel of magnificence, came to Moses by direct revelation."

"The perception of beauty and the love of God are assuredly allied," Mrs. Armes remarked. "To look at a beautiful landscape is almost the same as going to church. One feels like kneeling in adoration while one gazes."

"We infer that the Creator loves material beauty, but we know He loves that of the soul—and equally hates all moral deformity. Of this we are positively assured, and in order to make it still more unmistakable, the qualities that render the spirit beautiful are all enumerated and special instruction given for their attainment. How simple and easy then it becomes to offer to God a spectacle which He will rejoice to look upon."

"In theory, yes; but practically, how utterly impossible," sighed Mrs. Armes, despairingly.

"Mummy, dear, you're a saint," said Gwendolin.

Church Kalendar.

Aug. 2—Seventh Sunday after Trinity.
" 6—Thursday. Transfiguration.
" 9—Eighth Sunday after Trinity.
" 16—Ninth Sunday after Trinity.
" 23—Tenth Sunday after Trinity.
" 24—Monday. St. Bartholomew.
" 30—Eleventh Sunday after Trinity.

Personal Mention.

THE Rev. GEORGE S. BENNITT, D.D., rector of Grace Church, Jersey City, N. J., has recovered in large measure from the illness which overtook him in commencement week at St. Stephen's College. He is now resting at his farm near New Milford, Conn.

DURING July and August the Rev. A. H. BROOK of Neligh, Neb., will have charge of the Church of the Holy Trinity, Lincoln, Neb.

THE Ven. HENRY B. BRYAN, Archdeacon of the Canal Zone, sailed with his family on June 18th for his new field of labor. The Archdeacon has been spending a few weeks' vacation on Long Island at his old home, Garden City.

THE Rev. COLEMAN E. BYRAM, Ph.D., curate of St. Paul's Church, Buffalo, N. Y., has accepted the call to the rectorship of the Church of the Epiphany, Niagara Falls, N. Y.

THE Bishop of West Virginia has appointed the Rev. JAMES DAVIS GIBSON, son of the rector of Trinity Church, Huntington, who was ordained deacon June 19th, to the charge of the mission of the Good Shepherd, Hansford, W. Va., to take charge August 1st.

THE Rev. E. L. GOODWIN of Fairfax County, Va., has been assigned charge of Christ Church, Spotsylvania County, Va.

THE Rev. S. MILLS HAYES, rector of the Church of the Holy Trinity, Lincoln, Neb., is spending the summer at Lake Ookboji, Iowa. During his absence the parish is in charge of the Rev. A. H. Brook of Neligh, Neb.

THE Rev. GEORGE R. HEWLETT has resigned the rectorship of St. John's parish, Kewanee, Ill., and will assume that of Calvary Church, Batavia, Ill., on September 1st. He should, however, be addressed at Batavia from now on .

THE Rev. GEORGE P. HOSTER, D.D., rector of St. John's Church, Decator, Ill., with his wife, left on July 28th for Glen Mere, Mich., for a month's vacation.

THE Rev. ROGERS ISRAEL, D.D., rector of St. Luke's parish, Scranton, Pa., with Mrs. Israel, will arrive on the steamship *Marquette* on August 12th from attendance as delegate upon the Pan-Anglican Congress and a visit to Northern Europe, and resume his parochial duties.

THE address of the Rev. CUTHBERT O. S. KEARTON, rector of Holy Innocents' Church, Albany, N. Y., has been changed to 51½ First Street.

AFTER a rectorate which began last September, the resignation of the Rev. ROBERT MORRIS KEMP of St. Chrysostom's Church, Chicago, was unanimously accepted by the vestry about the middle of July.

THE Rev. W. P. LAW is spending a month's vacation in fishing, boating, etc., and until August 18th should be addressed at Clinton, Big Stone county, Minn., R. F. D. 1, Box 29.

THE street address of the Rev. WILLIAM B. MCPHERSON, rector of St. John's parish, Fort Smith, Ark., has been changed from 1012 North Twelfth Street to 321 North Twelfth Street.

THE Rev. ELLIOTT B. MEREDITH of Fincastle, diocese of Southern Virginia, has declined the call extended to him from Buena Vista, Rockbridge parish, diocese of Virginia.

THE Rev. J. WALLIS OHL, for several years rector of Holy Trinity Church, Pueblo, Colo., and for six years dean of Pueblo, will take charge of St. Matthew's parish, Grand Junction, district of Western Colorado, on the first Sunday in August.

A CALL to St. James' Church, My Lady's Manor, Md., has been extended to the Rev. JAMES F. PLUMMER, West River, Md.

DURING the month of August, the address of the Ven. BENJAMIN FISH THOMPSON, Archdeacon of Reading and general missionary of the diocese of Central Pennsylvania, will be St. Peter's Rectory, Lewes, Del.

THE Rev. WILLIAM HALL WILLIAMS may be addressed as chaplain of the American Church, Lucerne, Switzerland, until September 15th. After that date he resumes his duties as assistant minister of the American Church at Nice, France, and may be addressed accordingly.

ORDINATIONS.

DEACONS.

EAST CAROLINA.—At St. Paul's Church, Beaufort, on July 12th, by the Bishop of the diocese, WALTER RALEIGH NOE. The sermon was preached by the Rev. T. P. Noe, rector of the Church of the Good Shepherd, Wilmington, and the Litany was read by the Rev. A. C. D. Noe, deacon, of Hyde county, both of whom are brothers of the newly ordained deacon.

DEGREES CONFERRED.

NEW WINDSOR COLLEGE, Maryland.—June 10th, D.D., upon the Rev. ARTHUR J. WESTCOTT, Ph.D., rector of Grace Church, Columbus, Neb.

DIED.

ANDERSON.—In Pensacola, Fla., early Sunday morning, July 19th, Mrs. ANNA HAWKS ANDERSON, wife of W. E. Anderson and niece of the late Bishop Hawks and Dr. Francis Hawks.

A faithful, loving follower of the Master, she now rests from her labors.

FRASER.—On Tuesday, July 14, 1908, at Detroit, Mich., Mrs. (Dr.) R. FRASER, sister-in-law of the Rev. Arthur E. Bruce, rector of St. Luke's Church, Detroit, Minn.

R. I. P.

STRACHAN.—On Tuesday, July 21, 1908, at Thail, B. C., Canada, JOHN MASSON STRACHAN (formerly of Toronto), brother-in-law of the Rev. Arthur E. Bruce, rector of St. Luke's Church, Detroit, Minn.

R. I. P.

SWEETLAND.—At Cragsmoor, N. Y., on July 17, 1908, J. SEYMOUR SWEETLAND, son of Edward R. and Martha Sweetland, aged 20 years. Funeral from St. Stephen's Church, Providence, R. I., on Monday, July 20th, at 9 A. M. Interment in Princes Hill Cemetery, Barrington, R. I.

"O happy retribution;
Short toil, eternal rest."

RETREATS.

HOLY CROSS, WEST PARK, N. Y.

A Retreat for clergy at Holy Cross, West Park, N. Y., conducted by Father Huntington, O.H.C., Monday, September 21st, to Friday, September 25th. Places reserved and information furnished upon application to the GUEST MASTER, Holy Cross, West Park, Ulster Co., N. Y.

CHURCH SERVICES AT SUMMER RESORTS.

MICHIGAN.

GRACE CHURCH, Traverse City (the Rev. Charles D. Atwell, rector). Sunday services 7:30 and 10:30 A. M. Evensong omitted until September. Seats all free; a cordial welcome to strangers.

NEW JERSEY.

HOLY TRINITY CHURCH, Ocean City, N. J. Sunday services, 7:30 (except first Sunday), 10:45, 7:45. Holy Days, 10 A. M. Preaching by the rector, the Rev. Herbert J. Cook, D.D.

ATLANTIC CITY AND SUBURBS.

ST. JAMES', Pacific and North Carolina Avenues. Rev. W. W. Blatchford. 7:30, 10:30, 4:30, 8:00. Wednesdays, Thursdays, Fridays, and Holy Days, 10:30.

THE ASCENSION, Pacific and Kentucky Avenues. On Sundays and week days alike, 7:00, 7:30, 10:30, 5:00 (by Rev. J. H. Townsend and Rev. Paul F. Hoffman). At 8 P. M. on Sundays, Wednesdays, Fridays (by Rev. Sydney Goodman); also religious mass meeting for men only, every Sunday night at 8:30, in parish hall adjoining church.

ALL SAINTS,' Chelsea Avenue. Rev. J. W. Williams. 7:30, 10:30, 5:00; daily, 10:00.

THE GOOD SHEPHERD, 20 N. Rhode Island Avenue. Rev. Dr. H. M. Kieffer. 7:30, 10:30, 8:00; daily, 9:30.

ST. AUGUSTINE'S, 1709 Arctic Avenue. Rev. J. N. Deaver. 7:00, 11:00, 8:15.

ST. MARK'S, Pleasantville, Meadow Boulevard. Rev. H. D. Speakman. 10:30. Additional as announced.

LONGPORT. Services in Borough Hall, 11 A. M.

NEW YORK.

SAINT PETER'S-BY-THE-LAKE, Fourth Lake, Herkimer County, New York. Sundays, 11 o'clock. William M. Cook, priest in charge.

CHRIST CHURCH, Port Jefferson, L. I., N. Y. Sunday services, 7:30, 10:30, 4:00. Rev. J. Morris Coerr, priest in charge.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

ORGANIST AND CHOIRMASTER wanted for volunteer choir. New organ, twenty speaking stops, motor. Excellent opportunity for teaching. Good salary. Address: REV. WILLIAM H. FROST, Fremont, Neb.

A YOUNG, unmarried priest wanted to take charge of three mission stations in Nevada. $75 a month and travelling expenses. Address the BISHOP OF NEVADA, Reno, Nev.

TWO PRIESTS, unmarried, wanted for duty in two different institutions. Position temporary or permanent. Stipend. Light work, suitable for priest on vacation or not in full strength. Address: Q. E. D., LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

ORGANIST-CHOIRMASTER, highly qualified and experienced, fine player, trainer, and conductor; at present holding important position, desires change. Good salary and opening essential. Churchman. Address: "DIRECTOR," care LIVING CHURCH, Milwaukee, Wis.

PRIEST—Catholic, unmarried, desires parish or curacy. At present in charge of a parish. Excellent reasons for making change. Address: SACERDOS, care THE LIVING CHURCH, Milwaukee, Wis.

POSITION wanted, in the fall, as housekeeper or matron in school, sanatorium, or institution. Excellent disciplinarian; thorough in household economics. References. Address: HOUSEKEEPER, care THE LIVING CHURCH, Milwaukee, Wis.

PRIEST desires *locum tenency* after October 1st. Address: "SOUTH," care LIVING CHURCH, Milwaukee, Wis.

CANADIAN RECTOR desires pleasant sphere, congenial society, preferably South. Young, earnest; sound, loyal Churchman. Experience varied; sympathies wide; visitor; Sunday school worker; good reader and preacher; able to intone. PRESBYTER, care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER (seven years' training in an English Cathedral) desires appointment. Write: ORGANIST AND CHOIRMASTER, care Cable Piano Co., 218 Woodward Avenue, Detroit, Mich.

PARISH AND CHURCH.

FOR SALE, Three Manual Organ, St. Paul's Church, Buffalo, N. Y. Apply, A. T. Webster, organist St. Paul's Parish House, 128 Pearl Street.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you desire an Organ for church, school, or home, write to Hinners Organ Company, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade, and sell direct from factory, saving you agent's profit.

SUNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. Wilson, South Pasadena, Cal.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

CATHOLIC SERVICES IN LOS ANGELES, Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from $3.50 up. English silks and designs. Special rates to missions. Miss Lucy V. Mackrille, Chevy Chase, Md.

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COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. Bloomer, Montrose, N. Y.

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HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: Pennoyer Sanitarium, Kenosha, Wis. Reference: Young Churchman Co.

MISCELLANEOUS.

COLLECTION ENVELOPES, all styles, dated and numbered in sets of 52, one for each Sunday in the year. Prices greatly reduced. W. R. Williamson, Whitehall, Wisconsin.

APPEALS.

EPHPHATHA REMINDER AND APPEAL.

Twelfth Sunday after Trinity Offerings are needed to meet expenses of Church Work among Deaf Mutes in the mid-Western dioceses. The undersigned enters upon his thirty-sixth year as general missionary, with a record of over 6,000 services in 438 different parishes in America, Canada, Great Britain, and Ireland.

Rev. Austin W. Mann.
10021 Wilbur Ave., S. E., Cleveland, Ohio.

NOTICES.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and two-tenths per cent. of the amount of money passing through its treasury.

Leaflet No. 912 tells the story. It is free for the asking.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

Legal Title for use in making wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions—$1.00 a year.

GENERAL CLERGY RELIEF FUND.

There is, for generous Churchmen, opportunity for good without parallel in the purposes of this National Fund.

A large gift, at interest, would lift the ordinary work of the Society up to a basis of adequacy and dignity, and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds," if so desired. Such gifts will continue to do good through all the time to come.

Legal Title: "GENERAL CLERGY RELIEF FUND," Rev. Alfred J. P. McClure, Assistant Treasurer, The Church House, Philadelphia.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to The Living Church, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of The Living Church, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

New York:
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.

Boston:
Old Corner Bookstore, 27 Bromfield Street.

Philadelphia:
Geo. W. Jacobs & Co., 1216 Walnut Street.

Washington:
Wm. Ballantyne & Sons, 428 7th St., N. W.
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Elizabeth, N. J.:
Franklin H. Spencer (L. A. Hoffman Son & Co.), 1184 E. Grand St.

Rochester:
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Living Church branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria St.
Church of the Epiphany, Ashland Blvd. and Adams Street.

Milwaukee:
The Young Churchman Co., 484 Milwaukee St.

St. Louis:
E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lohman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

London:
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.
A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

It is suggested that Churchmen, when travelling, purchase The Living Church at such of these agencies as may be convenient.

BOOKS RECEIVED.

THE ANTI-SALOON LEAGUE OF AMERICA. Chicago.

The Anti-Saloon League Year Book. An Encyclopedia of Facts and Figures Dealing with the Liquor Traffic and the Temperance Reform. Compiled by Ernest Hurst Cherrington, Managing Editor of the American Anti-Saloon Press Bureau. Official Anti-Saloon League Year Book. Price, manila bound, 35 cents; cloth bound, 60 cents.

HENRY FROWDE. OXFORD UNIVERSITY PRESS. London, New York, and Toronto.

The Church Year. Studies for the Sundays, Sacred Seasons and Saints' Days of the Christian Year. By the Ven. W. J. Armitage, M.A., Ph.D., Rector of St. Paul's, Canon and Archdeacon of Halifax, N. S. With Introductory note by the Rt. Rev. Wm. Boyd Carpenter, D.D., Lord Bishop of Ripon.

NEW YORK. Privately Printed.

A New Gospel. By Persona.

RICHARD G. BADGER. Boston.

Guess Work, 101 Charades. Emily Shaw Forman.

From the Foothills of Song. Charlotte Mellen Packard.

The Lilies. Henry Percival Spencer.

HENRY HOLT & CO. New York.

The Poetic Old-World. A Little Book for Tourists. Compiled by Lucy H. Humphrey. Price, $1.50 net.

Poems for Travellers. Compiled by Mary R. J. Du Bois. Price, $1.50 net.

PAMPHLETS

Hobart College Bulletins, Vol. VI. July, 1908. No. 4. *Proceedings of Commencement, 1908.* Published by Hobart College, Geneva, N. Y. Issued Quarterly.

Educational

July 2d of this year marked the twentieth anniversary of the beginning of the St. Paul Normal and Industrial School, Lawrenceville, Va. Just twenty years ago the founder and present principal, Archdeacon James S. Russell, made his first purchase of land to the amount of $1,000. At the time this purchase was made there was not a dollar in hand, not a cent pledged. The school has now 1,700 acres of land, over 25 large and small buildings, 23 industrial and literary departments, 46 officers, teachers and instructors, an enrollment of 500 from 26 states and territories, Hayti, Cuba, Porto Rico, and even far-off Africa; has had over 2,000 undergraduates and 300 graduates. The influence of this large body of trained and intelligent young men and women upon the negro race is far reaching. The distinctive feature of the training at St. Paul's lies in its strong religious influence. With this as a basis the literary and industrial training is built and the result is a well rounded boy or girl. The results of this carefully correlated training are that so far as the records go no student of the school has ever been arrested or tried for crime. Local county officials also testify as to the vast transformation in morals and material progress that has taken place in the negro people of the section since the advent of the school.

Two new buildings will be erected at Miami University, the large institution supported by the state of Ohio at Oxford and under the presidency of Dr. Guy Potter Benton. These will be the Carnegie library and the Normal College administration building. The large and handsome general adminstration building for the university built last year was occupied early in the spring. At a recent meeting of the trustees the resignation of Dr. E. D. Hepburn was accepted and the unusual honor was paid him of electing him *professor emeritus* of English for life. He has been for many years professor of English, dean of the College of Liberal Arts, and vice-president of the university. Next year the university will celebrate its first century of existence.

THE CHURCH AT WORK

A REVIEW OF THE SEABURY CONFERENCE.

THE CLOSING three days of the Seabury Conference, held at St. Faith's School, Poughkeepsie, N. Y., were marked by inspiring meetings, and the appointing of a tentative committee which will attend to the selection of a place to meet next year and the programme for future conferences. The last Sunday afternoon witnessed an interesting and well attended outdoor service at 5 o'clock, at which the preacher was the Rev. Charles B. Ackley, just appointed missionary to Cuba, and in which the Rev. Charles T. Murphy, Jr., of Los Angeles, Cal., took part. On the final night an address was made by the Rev. F. B. Whitcome of St. Paul's, Poughkeepsie. There were present a number of Poughkeepsie Church people. Votes of thanks were passed, especially to the Misses Sands and Shackelford of St. Faith's for the loan of the school without rental.

A GROUP OF INSTRUCTORS, SEABURY CONFERENCE.

Concerning the future the verdict was universal that a permanent location must be provided. For next year, since it may not be possible to provide such a place inside of two years, various places were discussed and the matter left to the committee, to report not later than November. A return to St. Faith's School would satisfy all who attended this year, but it was felt that a place accommodating at least twice the number that St. Faith's does ought to be secured if possible. By vote it was decided that a mountain region for permanent location is preferable to a seashore one, and that the Hudson river region is central to New England and the eastern middle states, the field intended to be covered.

Three reasons were given by those who attended this year's coference for its marked advance over previous meetings. The first, and perhaps principal one, was the fact that all members were entertained under one roof. Conference sessions never ended, for under the beautiful trees discussions were continued at nearly every hour of the day. The second one was the spiritual tone imparted by the lecturers on St. Matthew's Gospel and on the Prayer Book. These were the Rev. Harvey Officer, Jr., O.H.C., and the Rev. Dr. Samuel Hart. And the third was the fact that the Churchmanship of the conference was this year all that could be desired. It is not meant that there were changes in the forms of the religious services when compared with those of other years. The change has been in the character of the mission study. This study was confined to missions of the Church. Such policy was not possible in former years. The work of the educational secretary of the Church's Board of Missions, especially in the progress of mission study, was pushed to the utmost.

Without question, the conference of 1908 was the best yet held under the New York Society, and it did more than any previous ones toward making summer meetings a permanent feature of the missionary propaganda of the Church.

BISHOP OF EASTERN OREGON DESCRIBED.

HERE IS the striking description given by a Western Churchman of the recently consecrated Bishop of Eastern Oregon:

"Bishop Paddock blew in on me last evening, looking as if he had been travelling by cyclone. A dusty slouched hat, flannel shirt, leather belt, sack coat, and any old trousers formed his equipment. What with an unshaved face and several pounds of alkali dust, he would have driven the Archbishop of Canterbury over into Methodism or drink! After a bath and a shave, and also an exchange of clothes, he again looked like the fine, attractive fellow he is. He has been staging it nearly constantly for several months. His last trip was especially trying. In many places he could get neither milk nor butter, and finally the potatoes gave out. He is, however, full of good spirits. To my mind he is making an ideal Western Bishop notwithstanding the fact that he comes from the East! Some of our clerical friends seem to think that 'where a man lives' is of more importance than 'what he can do,' so far as the episcopate is concerned. Paddock is a living example of their folly."

SKETCH OF ST. STEPHEN'S PARISH, RIDGEFIELD, CONN.

RIDGEFIELD has recently observed the bicentennial of the settlement of the town. A sketch of St. Stephen's parish was presented by the rector, the Rev. John H. Chapman, and an address was also delivered by the Rev. Foster Ely, D.D., of Stamford, *rector emeritus* of St. Stephen's.

The first services of the Church appear to have been held in 1725 by Dr. Samuel Johnson. The most conspicuous thing he is known to have done is the founding of Columbia University, or as it was then known, King's College. Dr. Johnson was prominent throughout the colony and parts of New York as a great missionary, an able organizer, and an eloquent speaker.

In 1728 there were twelve families connected with the church. All of the clergy who ministered there prior to the war of the Revolution were missionaries of the Society for the Propagation of the Gospel in Foreign Parts, and were supported in part by that society. There were eight of these men between 1725 and 1776; men who in common with others of the time left comfortable homes in England to endure the hardships of what was then the frontier life. The people worshipped at first in the homes of adherents, but in 1739 they became more prosperous and started a church building. The last of the English clergy was the Rev. Epenetus Townsend. After Mr. Townsend's departure, the soldiers of England, in passing through, burned part of the edifice and later the Americans used the rest as a storehouse. In 1785 a new church was begun. This was not finished until 1791; it faced north and south, was 44 by 32 feet, with a gallery in the south end and no steeple. In 1819 the church was altered and improved; among other improvements side galleries were put in and a steeple erected. Nine years later a bell was put in the steeple and in 1831 the building was consecrated by Bishop Brownell, who at the same time confirmed fifty-two persons.

THE NEW ALTAR FOR ST. MARK'S, PHILADELPHIA.

A LONDON (Eng.) dispatch says: "A silver altar of elaborate design and workmanship has been constructed for the Lady Chapel of St. Mark's Church, Philadelphia, by a London firm of goldsmiths. The work occupied nearly four years. The altar is 7 feet in depth and 3 feet 3 inches in height. It consists of a marble *mensa* or slab, supported on a frame of solid silver, backed by wood. Upon its lavishly decorated front are carved many hundred figures, either separately modeled or in high or low relief. Eight elaborate columns divide the front into seven spaces. In the centre are figures of the Virgin and Child, and in six other spaces are twelve panels illustrating the life of the Virgin. Each column has eighteen small niches, and in every niche there is the figure of a saint in complete relief. These figures, 144 in number, are all separately modeled. Lines of roses with jeweled centers divide the lower and upper panels and decorate the cornice and plinth. More than 400 jewels are distributed over the work. No work of the kind of such elaborate magnificence has been carried out since the great silver altar at the Florence Cathedral was designed in the fifteenth century. Queen Alexandra inspected the altar and was greatly pleased with its unique workmanship."

The altar will not be shipped to this country until the fall. Its arrival will proba-

bly be simultaneous with that of the Rev. Dr. Mortimer, rector of St. Mark's, who is now in Europe, and will return early in October. No arrangements for its installation have as yet been made, but they will be in conformity with the magnificence of the gift. The splendid work of art will find a worthy setting in the Lady Chapel, which is without a peer in this country. Both the building and its appointments are of unrivalled beauty and richness. The vestments are said be equalled in costliness by none in the country, and the same is true of the jewel-studded altar cloths. Two massive candlesticks of solid silver, heavily overlaid with gold, and a processional cross of great antiquity are among the notable gifts of Mr. Wanamaker that adorn the edifice. The altar in present use in the chapel is of fine Carrara marble. It is in itself a splendid work of art, and when it is displaced by the new silver one it will probably be donated to one of the other chapels of the diocese.

PAROCHIAL IMPROVEMENTS.

BROOKLYN, N. Y.—St. John's Church, Parkville, has been moved to a new location and much enlarged. The edifice formerly stood in the middle of the block on Webster Avenue below the Parkway and was hemmed in and partly concealed by tall buildings on either side. The new site is on the corner of the Parkway and is most desirable. The congregation is growing rapidly and it may be necessary to still further enlarge the church edifice, or build a new one in the near future.

CLEVELAND, OHIO.—On the Fifth Sunday after Trinity services were held for the last time in the old sanctuary of St. Paul's Church (the Rev. Walter Russell Breed, D.D., rector). On Monday morning workmen began tearing out the interior of the apse, preparatory to erecting the new Ranney memorial altar and sanctuary. As the latter will be of Italian marble, in massive design, with marble steps and marble mosaic floor, it is necessary to first install a new floor of steel beams, supported on iron columns, in order to bear the great weight of the altar and reredos. It is hoped to have the work done by October 1st, in order that the service of dedication may be held in that month. Meanwhile services are being held in the chapel adjoining the church on the east. The architect of the new work is Mr. Charles F. Schweinfurth of Cleveland, who was the architect of Trinity Cathedral.

NAUGATUCK, CONN.—St. Michael's parish (the Rev. William H. Garth, rector), has let the contract for a new parish house. The building will be of brick, trimmed with stone. It will face the village green, and from the ground floor to the ridge will be 38 feet. The style of architecture is classic, bearing on the Grecian, with two pilasters prominently placed on each side of the main entrance. A part of the chapel annex will be removed to make way for the new building but the main part of the chapel will remain. The new parish house will have a frontage of 50 feet and a depth of 90 feet. The work is to be undertaken at once.

PHILADELPHIA, PA.—The contract has been let for the erection of a two-story stone parish house at the southwest corner of Sixty-fourth Street and Haverford Avenue, for St. Barnabas' parish (the Rev. Samuel Kelly, rector). Ground was broken for the same on Monday afternoon, July 20th.

SALEM, ILL.—The laying of the corner-stone of St. Thomas' Church, Salem, Ill., took place on July 1st, the Rev. A. A. Cairns officiating in the absence of the Bishop, assisted by the Rev. W. M. Purce. The *Gloria in Excelsis* was sung, after which the Rev. Mr. Purce made a short address on the Church. In the corner-stone was placed a copy of the Bible, the Prayer Book, the journal of the last diocesan synod, a history or the mission, copies of the local papers and of THE LIVING CHURCH for June 27th, 1908. The church is of Bedford stone and will cost about $5,000. The work is progressing very rapidly and it is hoped to hold the first service early in the autumn.

MEMORIALS AND BEQUESTS.

THE BAS-RELIEF tablet, to be erected at Jamestown, Va., by the three Virginia dioceses to the memory of the Rev. Robert Hunt, is now complete, has been received by the committee, and is now in the old Bruton church at Williamsburg, Va., where it is waiting until a proper receptacle in the way of crypt or chapel can be built for it at Jamestown, and on the spot (as near as may be) where Robert Hunt celebrated the first Holy Communion service according to the rites of the English Church on this continent. The last General Convention voted a memorial of some kind to be erected at Jamestown, in memory of the pilgrimage of the Convention to that spot, and of the very interesting services held there on that occasion. It has been decided to put that memorial in the form of a proper receptacle for the Hunt tablet at Jamestown. The building recently erected there by the Society for the Preservation of Virginia Antiquities is not the property of the diocese, or of the Church. It is a sort of union affair, and so not historically a proper abiding place of the Hunt memorial.

ST. MARK'S PARISH, New Canaan, Conn., receives a legacy of $1,000 by the will of the late William E. Bond. The income is to be applied to the rector's salary.

A TABLET, erected to the memory of Dr. Charles C. Chittenden, was dedicated at Grace Church, Madison, Wis., on July 20th. The service was conducted by the Rev. A. G. Van Elden.

WORK OF THE CHRISTIAN STUDIES SOCIETY.

THE CHRISTIAN STUDIES SOCIETY, with branches at present in the diocese of Albany and headquarters at Albany, has entered upon an educational campaign of considerable interest. The society is a lay organization devoted to the study of the doctrine, history, and worship of the Church, its work being entirely educational. Recognizing the fact that ignorance of important and vital facts affecting the Church is widespread, circles have been organized for the study of these matters. Public lecture courses have been arranged and Church literature circulated. In addition, a carefully planned effort is to be made shortly to inaugurate, through the secular press, a campaign of Church education, thus reaching thousands of readers who are entirely ignorant of the claims or state of the Church. As far as is known, the work of the society is not duplicated in America. Considerable effort is being made at the present time to extend its field by encouraging the formation of additional lay reading circles as branches of the society in the diocese of Albany and elsewhere. The organization is receiving much clerical encouragement in its work, which has been very successful. The speakers who have lectured under the auspices of the society are as follows: Rt. Rev. Charles C. Grafton, D.D., Rt. Rev. Richard Henry Nelson, D.D., Bishop-elect Frederick J. Kinsman, Rev. Wm. P. Ladd, Father Sargent, O.H.C., Rev. Wm. H. van Allen, D.D., and the Rev. Geo. R. Van de Water, D.D. Further lectures are planned by the society for the coming winter. The topics and speakers will be announced later. Correspondence with respect to its work is invited by the society and inquiries may be addressed to Clarence M. Abbott, president, 80 Howard Street, Albany, N. Y., or Miss May Stetson, secretary, Loudonville, N. Y. The chaplain of the society is the Rev. T. B. Fulcher of Albany, N. Y.

ANOTHER MEMORIAL TO BISHOP SATTERLEE PLANNED.

AN ADDITIONAL memorial to the late Bishop Satterlee is proposed, and Canon Devries, rector of St. Mark's Church, Capitol Hill, Washington, is treasurer of the fund. It is understood that he has so far received many contributions. The plan is to convert the small chapel at Twilight Park, Haines Falls, in the Catskill mountains, into a handsome church in memory of the dear Bishop, who founded it. The church will have a picturesque situation on the side of a beautiful mountain 1,900 feet above the valley it overlooks. The present structure was built by the Bishop and here he conducted services for many years.

The history of Church work at this point dates back to 1895, when this mission of All Angels was established. Bishop Satterlee, having established his summer home here, very naturally became interested in it, and in the fall of 1895, with simple ceremonies, the corner-stone was laid of the present building. The Bishop and his son, the Rev. Churchill Satterlee, took charge and the ceremony was carried out in the presence of his wife and daughter and the workmen. By the next winter it was finished. The first service in the new chapel was held August 2, 1896. The Rev. Dr. George Williamson Smith, then president of Trinity College, Hartford, officiated. Since then services have been regularly held there during June, July, August, and September of each year.

The burden of this work rested on the Bishop. His was the spirit which gave it birth and kept it alive and those who loved him will surely join with those who already have assisted in raising the fund to finish the memorial.

WORK AMONG THE NEGROES IN CAMBRIDGE, MASS.

THE REV. G. ALEXANDER MCGUIRE, a negro clergyman from Little Rock, Ark., is doing excellent work in Cambridge, Mass., where regular services are now being held in St. Bartholomew's Church, Columbia Street. There had long been need of some ministrations for the colored people of Cambridge, for there are quite a number more or less affiliated with the Church in the section of the city where the edifice is located. The matter was pretty thoroughly considered by Bishop Lawrence before he went abroad, and it was finally decided to undertake the work under the jurisdiction of the Archdeaconry of Lowell. The Rev. Mr. McGuire was already in Boston, having decided henceforth to confine his work among his own people in the North instead of in the South, where his views ran counter to those of Bishop Brown, under whom he was an Archdeacon among the colored folk; so he was asked to assume charge.

The first service in St. Bartholomew's was held on the first Sunday in July, and from that day there has been a large attendance with a rapidly growing interest. On Sunday nights especially the congregations are large and it is the regular thing now for crowds to stand reverently outside listening to the preaching. It is more than probable that ere long the mission will be on a permanent footing.

CHURCH CORNER-STONES LAID IN OHIO AND PENNSYLVANIA.

THE CORNER-STONE of the new edifice for St. John's Church, Cuyahoga Falls, Ohio (the Rev. William M. Washington, Ph.D., rector), was laid by the Bishop of Arkansas,

assisted by a number of the diocesan clergy. The service was held at 4:30 in the afternoon, an hour which admitted of the business people of the parish being present. In the streets below a crowd of several hundred persons, to many of whom the sight of a vested choir was itself a novelty, had gathered and preserved a most reverent manner during the service. Bishop Brown, acting for Bishop Leonard, who is in Europe, laid the stone and delivered the principal address. His subject was "The Historic Episcopate as the Corner-stone for Christian Unity." The Ven. A. A. Abbott, Archdeacon of Ohio, also made an address, which was historical in character, relating the beginnings of St. John's and many events of its subsequent history. The rector read a list of the articles placed in the corner-stone box, among them was a stone from the field of Runnymede, the original town seal, copies of the Church papers, coins, etc. The Rev. Messrs. Avery, Davidson, Johnson, Hawthorne, Torrence, and Walker were also vested and took part in the service. The new church will be built of brick, with stone trimmings, will seat about four hundred persons, and it is hoped will be ready for occupancy at Christmas.

THE CORNER-STONE of the new church for St. Anna's mission at Fifty-sixth and Market Streets, Philadelphia (the Rev. Fleming James, minister in charge), was laid by the Rev. S. Lord Gilberson, dean of the West Philadelphia Convocation, on Wednesday afternoon, July 22d. Quite a number of the clergy and laity were present.

DEATH CLAIMS PROMINENT PHILADELPHIANS.

CHARLES LIPPINCOTT, inventor of the soda water fountain, and treasurer of the Centennial Exposition which was held in Philadelphia in 1876, died on Tuesday, July 21st. Mr. Lippincott was a prominent Churchman and connected with many of the business interests of the city. The burial services were held on Thursday, July 23d, the Rev. Jacob Le Roy, rector of St. Martin's-in-the-Fields, Chestnut Hill, officiating.

ONE OF the severe electrical storms which occurred every day last week caused the death of Lieutenant Paul J. Morley, who was killed by lightning at the Gettysburgh encampment of the National Guard on July 21st. The burial was held from the Church of the Holy Trinity on July 24th, the rector, the Rev. Dr. Tomkins, who is also chaplain of the First Regiment, officiating, assisted by the Rev. Arthur Conger, rector of the Church of the Good Shepherd, Rosemont. Three other members of the troops were killed by lightning and two score more severely injured by another storm which occurred on Friday, July 24th.

INTERESTING TABLET UNVEILED.

THE TABLET in memory of Daniel Browne, heretofore explained in these columns, was unveiled at the Church of St. Dunstan-in-the-West, London, on the evening of Sunday, July 5th, by the Bishop of Connecticut. Daniel Browne, it will be remembered, was one of the party of four Congregational ministers of Connecticut who crossed the Atlantic in 1722 in order that they might obtain episcopal consecration. Three of the four returned to exercise their ministries in their native colony, but Browne died of smallpox thirteen days after he had been priested, and was buried in the churchyard of St. Dunstan's.

An address was given on the occasion of the unveiling by the Rev. A. J. Gammack, rector of Christ Church, West Haven, Conn., and an historical sermon was preached by the Bishop of Newark, Dr. Lines, who, while resident in New Haven, had conceived the idea of commemorating Mr. Browne, by the gift of Connecticut Churchmen, in the far-away church of his burial. His sermon treated of the colonial period in America and of its difficulties for the Church, and told of the planting in Connecticut of a Churchmanship vigorous to withstand the wave of Unitarianism which subsequently spread over New England. "Through the lack of complete organization and independence," at the conclusion of this period, he said, "the Church lost her opportunity and had to be largely a missionary Church, as she is unto this day. Our English origin has made prejudice against us which we have not yet outlived. We have not always borrowed from the mother Church what was best and most useful, and the mother Church has not always seen and appreciated the best side of the life of her daughter across the sea."

PENNSYLVANIA MEMORIAL ON CANON NINETEEN.

THERE WAS contained in a late number of the *Churchman* a memorial to the Bishop of Pennsylvania from 30 clergymen and nearly 1,300 laymen of that diocese reciting the great disturbance among many as to Canon 19, avowing the "solemn conviction that the amendment to Canon 19, as already applied in many instances, is an infringement of the fundamental law as contained in the Ordinal, in the Preface to the Ordinal, and in the sacred traditions of the Church of Christ," and not calculated to further those objects recited in the Ordination vows; and praying the Bishop "to withhold the permission" left him by the amendment.

The Bishop's reply denies that the amendment is "an infringement upon the fundamental law of the Church, neither in respect of the provisions of the Constitution, nor the requirements and exhortations of the Ordinal, nor the statements in the preface of the same, nor upon the Established Order of the Church." With respect to the statement of petitioners that "strife and confusion" have been created by a misuse of episcopal discretion, he has "sought to locate these 'very many' instances," but has found only "a very few which anyone has even characterized as abuses. A part of these I know to be absolutely false; no such persons as were described had been licensed, no such utterances as reported had been made; of another part I do not know that the reports circulated were

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false; but there are good reasons for believing they were.

"I do not say," he continues, "that there have been no mistakes made in the use of the permission which the canon authorizes; but I do say emphatically that there is no evidence to justify the belief that there have been 'very many,' and I am confident that neither the faith once delivered to the saints, nor Apostolic Order, is in any danger from the exercise of the liberty which is allowed by the amendment." He expresses deep regret at "the mental distress of some of our communicants through fear of what may be coming upon the Church as a consequence of the adoption of this amendment. Some of these have been driven, by the excitation of their emotions, to the verge of insanity. I pity them from the bottom of my heart.

"But I was never more certain of anything than I am that there is nothing in this amendment to justify such a state of mind. I firmly believe that the fault is not in the amendment, but in the extravagance and unwarrantableness of much that has been written and said of it, and an awful responsibility rests upon those who have needlessly and recklessly excited such fears.

"I do not charge that there was a deliberate intention to bring about such results. Analogous phenomena in many instances have been produced by the excitement and misguided zeal of well meaning revival preachers; but in all such cases the methods and the consequences have been lamentable.

"Having considered prayerfully and carefully, from every point of view, the request which has been made by the signers of the petition, I am constrained to answer that I feel I should have no moral right to deny the request of any rector or missionary of the diocese, should he ask my permission for any Christian man, of whose religious belief and character I had satisfactory evidence, to make an address in accordance with the provisions of Canon 19. I am, therefore, unable to grant the request which has been addressed to me by the signers of the same."

CHURCH WORK AMONG DEAF-MUTES

In a recent article the *Spirit of Missions* treats of the Church's "voiceless ministry" to deaf-mutes carried on in the dioceses of the Middle West by the Rev. Austin W. Mann. Missions have been founded by him in Detroit, Flint, Grand Rapids, Kalamazoo, Chicago, Indianapolis, Louisville, Cincinnati, Dayton, Columbus, Cleveland, Toledo, Youngstown, and Pittsburgh, and these constitute his "parish." He also began St. Thomas' Mission, Christ Church Cathedral, St. Louis; and Holy Spirit mission, Kansas City; and the work at Omaha and other Trans-Mississippi cities, now under the care of his former assistant, besides the work at St. Paul, Minneapolis, Duluth, Milwaukee, Wheeling, and other large cities. In the summer of 1886 he held the first Prayer Book service for deaf-mutes on the Pacific Coast, at San Francisco. He has likewise worked in several European cities, and in many places in the Eastern states.

MEMORIAL TO PRESIDENT GARDNER.

There has been erected over the grave of the Rev. Walter R. Gardner, D.D., at Nashotah cemetery, a monument, the gift of Nashotah alumni. It is a Celtic cross of granite, 4½ feet high, standing on a granite pedestal, and inscribed:

WALTER RUSSELL GARDNER
Priest and Doctor
1890—President of Nashotah—1897
Died November 25, 1906
R. I. P.

The monument stands next to that of Dr. Breck, the great pioneer in Western missionary work.

CENTRAL NEW YORK.

Chas. T. Olmsted, D.D., Bishop.

St. John's Church, Oneida, Burglarized.

The sacristy of St. John's Church, Oneida, was recently broken into and the thieves took a silver paten, a solid silver Eucharistic spoon (a memorial), and a children's contribution box containing a small sum of money. Later it was found that about fifteen feet of lead pipe had been taken from the basement. The silver paten and the bowl of the spoon, both disfigured, have been recovered. The alleged burglars are in jail.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Death of Col. George B. Sanford.

Col. George B. Sanford of Litchfield died on July 13th. He had served as a vestryman of St. Michael's Church, and at the time of his death was president of the Society of the Cincinnati of Connecticut.

DELAWARE.

Meeting of Diocesan Sunday School Institute—Ninety-fifth Birthday of Rev. John L. McKim of Georgetown—Church Struck by Lightning—Personal Mention.

The diocesan Sunday School Institute held its eighth annual meeting in St. James' parish, Stanton, on July 23d. The occasion was the parochial anniversary. The Bishop-elect, the Rev. Frederick J. Kinsman, was among those present. The Rev. K. J. Hammond opened the Institute with a brief service, and routine business was transacted, including reëlection of officers. The Rev. A. E. Clay then spoke on "The Importance of Early Religious Training, Where, and by Whom?" The Rev. William H. Laird discussed the other topic, "Religion in the Home." The rector closed the meeting with prayer and benediction.

The Rev. John Linn McKim of Georgetown celebrated his 95th birthday on July 20th. A greeting from the Standing Committee was affectionately responded to, and the day was appropriately though quietly observed. He received a license as lay reader from Bishop White in 1833, through the

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"Then I tasted it critically, and I was pleased, yes, satisfied with my Postum in taste and effect, and am yet, being a constant user of it all these years.

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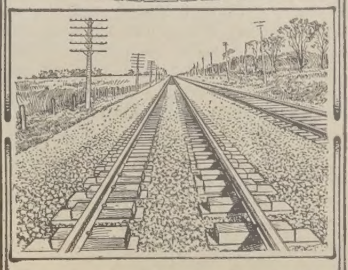

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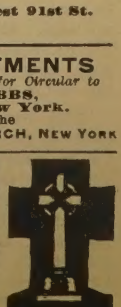

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Rev. Dr. Hare. He was ordained deacon in 1836 and went to Sussex county as a missionary in 1838. Except for a few years' absence he has faithfully served Delaware in a long ministry.

ALL SAINTS' CHURCH, Rehoboth, was struck by a bolt of lightning which passed from the tower under the belfry floor and out the opposite side to the loft, and down between the chancel ceiling and the porch, without setting fire to the building, though tearing large holes in its passage. The loss of the church would have been much felt in midsummer. The Rev. Messrs. Percy L. Donaghay and T. C. Foote, Ph.D., officiated there in July.

THE BISHOP-ELECT, on his consecration, will be welcomed to Delaware by three former students. The Rev. Henry Olmstead of Dover and the Rev. J. R. Peckham of Calvary, Wilmington, were among his pupils at Berkeley Divinity School, Middletown, Conn., and the Rev. Clinton Drumm was taught by him at the General Theological Seminary, New York.

EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.

Retreat for the Clergy at Beaufort.

A RETREAT for the clergy was held at Beaufort, commencing on Monday, July 6th. Those in attendance were the Bishop, the Rev. Messrs. Luther Eborn, B. S. Lassiter, N. C. Hughes, F. S. Skinner, I. W. Hughes, J. B. Gibble, W. E. Cox, T. P. Noe, J. H. Brown, Jno. G. Griffith, Jr., R. W. Hogue, A. C. D. Noe, W. J. Gordon, B. F. Huske, and Mr. Duncan, postulant for orders. Holy Communion was celebrated by the Bishop on Tuesday morning. Sermons were delivered on each evening as follows: Tuesday, the Rev. John C. Griffith, Jr.; were delivered on each evening as follows: Tuesday, the Rev. John C. Griffith, Jr.; Wednesday, the Rev. I. W. Hughes; Thursday, the Rev. J. H. Brown. On Friday morning the Rev. R. W. Hogue was the preacher, and in the evening a missionary meeting was held, the Rev. R. W. Cox speaking on "The Motive for Missions," the Rev. W. J. Gordon on "Foreign Missions," the Rev. J. B. Gibble on "Domestic Missions," the closing address being by the Bishop. On Sunday morning prayer was said at 9:30, followed by the ordination of Mr. W. R. Noe, and the sermon at night was by the Rev. Mr. Hogue. A meditation was given on Monday morning by the Rev. N. C. Hughes, subject, "The Ministry." All services except one for colored people were held at St. Paul's Church.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Open-air Services Conducted in the See City —Clerical Marriages.

DURING July, August, and part of September the Sunday evening services of St. Paul's Church, Indianapolis (the Rev. Lewis Brown, Ph.D., rector), are being held in the open air. The experiment began in University Park, but the authorities objected, and since then the opposite side of the street has been used. The choir and clergy, vested, march over from the church, which is close by, and a small portable organ and cornet are used. The service lasts but half an hour. The attendance and interest so far have been good, many persons remaining to speak to the rcetor afterwards.

THE REV. GEORGE GRAHAM BURBANCK, vicar of St. George's Church, Indianapolis, was married in that church on July 22d. He will spend the month of August in the East. Two other members of the Indianapolis Clericus are to be married soon—viz., the Rev. Robert B. B. Foote of Anderson, Ind., on August 6th, at Gambier, Ohio, and the Rev. Paul Faude of Lafayette, Ind., at Tuckahoe, N. Y., a week later.

THE JULY meeting of the Indianapolis Clericus was held on the 20th, at Christ Church parish house, with eight members present. There will be no meeting in August, most of the clergy taking their vacations that month.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Funeral Services of Mrs. M. B. Richey.

THE FUNERAL services for Mary Bryant Richey, wife of the Rev. J. A. M. Richey of San Diego, Cal., were held at Grace Church, Madison, on July 21st. There was a choral Eucharist. A requiem Eucharist was also offered for Mrs. Richey at All Saints' Church, San Diego, before the body was taken East.

NEVADA.

HENRY D. ROBINSON, D.D., Miss. Bp.

Special Convocation Called for September 30.

IN ACCORDANCE with Article IV. of the Constitution adopted, the Bishop has called a special convocation of the missionary district of Nevada, to be held in Reno on Wednesday, September 30, 1908. The purpose for which this special convocation is called is to organize the district under the constitution and canons already adopted and to transact such incidental business as may ordinarily come before a regular meeting of the convocation.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Patronal Festival of St. James' Church, Cleveland—Summer Services at Akron—Death of Mr. George Parks.

ST. JAMES' CHURCH, Cleveland, well observed its patronal festival. In this parish there is no choir, the singing being entirely congregational. The rector, the Rev. Guy L. Wallis, is the precentor and instructs the people in the singing of simple Masses every Friday night. On St. James' day there was a High Mass and Communion at 6:30 in the morning; although in midsummer, three-quarters of the congregation were present and rendered the musical portion quite as well as the average winter choir. Afterwards there was a parish breakfast in the priest's house. At 9 Father Wallis took the Sunday school away in special cars to Willow Beach for a day's outing. On the Sunday in the octave there was a sermon at the High Mass on the patron.

AT THE Church of Our Saviour, Akron, during the absence of the rector, the Rev. George P. Atwater, in England as Bishop Leonard's chaplain, morning and evening prayer are omitted on Sundays. The Holy Eucharist is the one service of the day and celebrated at 8 in the morning. The Rev. Mr. Atwater, while in London, accepted an invitation to be present at the solemn celebration in St. Alban's, Holborn, on St. Alban's day. At the parish luncheon afterwards, he was announced as the only American priest present, and was called upon to speak, which he did.

GEORGE PARKS, the venerable senior warden of St. John's Church, Cuyahoga Falls, died on July 8th after a long illness. Mr. Parks was first elected to the vestry in 1850, and had therefore been a vestryman fifty-

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PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Prompt Action of the Bishop Coadjutor — Dedication of Egyptian Hall, Philadelphia.

A CABLEGRAM received from Bishop Coadjutor Mackay-Smith, who is in London attending the Lambeth Conference, states that as soon as he learned of the sudden death of the Rev. Harvey Sheafe Fisher in that city he assumed charge of the remains and made the arrangements for sending the body home. The Bishop also kindly took under his personal care the two young lads who were touring Europe with him at the time of his death.

ON WEDNESDAY, July 22d, the magnificent Egyptian Hall in the vast Wanamaker store at Philadelphia was dedicated to the musical interests of the city in the presence of two thousand persons, the principal address being made by the Rev. C. W. Bispham, rector of St. Philip's Church, West Philadelphia, who is a patron of the musical art and cousin of the famous tenor by that surname.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Patriotic Service at Milton.

AT MILTON the Fourth of July was observed at Trinity Church (the Rev. John G. Currier, rector) by a celebration of the Holy Communion at 7:30 A. M. and Evening Prayer. The evening service was well rendered by the new boy choir of sixteen voices. The church was decorated with flags, each choir boy wore a miniature flag, and the smallest boy led the procession carrying a silk flag.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

The Rev. W. M. Clark Makes Address at Raleigh, N. C.

THE REV. WILLIAM MEADE CLARK, rector of St. James' Church, Richmond and editor of the *Southern Churchman*, spent three days last week in Raleigh, N. C., the guest of the Brotherhood of the Good Shepherd, having gone especially to deliver an address before the Brotherhood on Monday evening. The address was a presentation of the ideal relation that should exist between a layman and his rector. He was formerly rector of the Church of the Good Shepherd in Raleigh.

WASHINGTON.

Open-Air Services Well Attended.

THE SERVICES in the Cathedral Close are more largely attended each Sunday afternoon. Last Sunday the Rev .George F. Dudley was the preacher.

CANADA.

Diocese of Ontario.

THE NEW parish hall for St. James' parish, Kemptville, which was opened in the beginning of July, is one of the finest in the diocese. It is given as a memorial of Robert Leslie, for fifty years superintendent of the Sunday school.

WHAT JOY THEY BRING TO EVERY HOME

as with joyous hearts and smiling faces they romp and play—when in health—and how conducive to health the games in which they indulge, the outdoor life they enjoy, the cleanly, regular habits they should be taught to form and the wholesome diet of which they should partake. How tenderly their health should be preserved, not by constant medication, but by careful avoidance of every medicine of an injurious or objectionable nature, and if at any time a remedial agent is required, to assist nature, only those of known excellence should be used; remedies which are pure and wholesome and truly beneficial in effect, like the pleasant laxative remedy, Syrup of Figs, manufactured by the California Fig Syrup Co. Syrup of Figs has come into general favor in many millions of well informed families, whose estimate of its quality and excellence is based upon personal knowledge and use.

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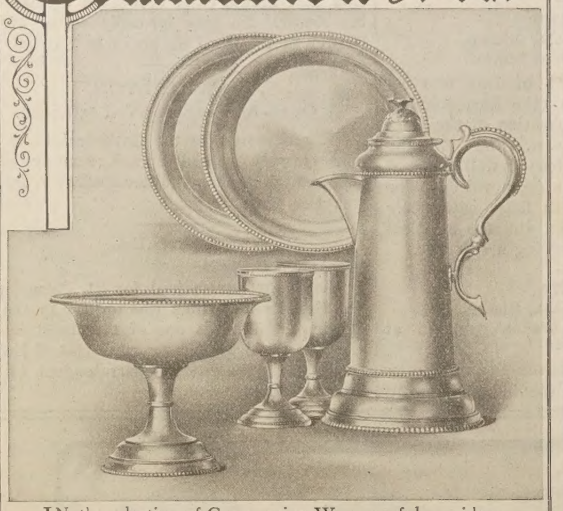
Please to remember and teach your children also that the genuine Syrup of Figs always has the full name of the Company—California Fig Syrup Co.—plainly printed on the front of every package and that it is for sale in bottles of one size only. If any dealer offers any other than the regular Fifty cent size, or having printed thereon the name of any other company, do not accept it. If you fail to get the genuine you will not get its beneficial effects. Every family should always have a bottle on hand, as it is equally beneficial for the parents and the children, whenever a laxative remedy is required.

Communion Sets



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